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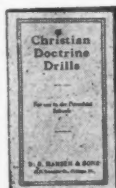
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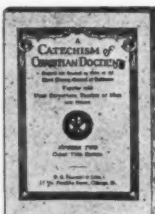
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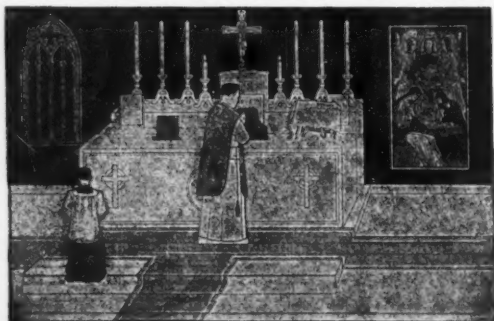


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Editorial Notes and Comments

ANTI-SEMITISM AND THE TEACHING OF RELIGION

In a recent letter to Reverend John LaFarge, S.J., associate editor of *America* and writer on interracial justice, this JOURNAL raised the following question: "We have been wondering what we could do as teachers of Religion to break down the spirit of anti-Semitism that is manifesting itself more and more by Catholics." Father LaFarge's reply was not written for publication. We believe, however, the following paragraphs are too valuable not to share with our readers. We quote them:

I think that the matter is to be met along two lines of instruction, one of them I might say extrinsic and the other intrinsic. The extrinsic instruction would be to recall to the students the explicit warnings that have been given by the Holy See and the Bishops against nurturing feelings of hate and the attempt to find solutions of human conflict in expressions of violence. This would include the warnings against anti-Semitism and explanation of the Catholic attitude on religious persecution.

The intrinsic or more fundamental treatment of the matter is to supply a very thorough doctrinal instruction on two main points involved, namely, the dignity of the human person and the Catholicity of the Church. What is particularly needed is to bring out the spiritual implications of the doctrine concerning the human person. This doctrine is frequently conceived in an arid, purely ethical fashion but lacks a dynamic spiritual ideal which will compel us to incorporate our regard for the human person and for human rights into our spiritual life as Catholics.

There is so much to say on this point that I feel it goes well beyond the bounds of a letter . . .

Indeed the question at issue involves our whole Catholic attitude towards society, the Church and human relations. Fundamentally, I think the ultimate point of issue outside of the pure doctrine involved is our confidence in spiritual forces. Hate proceeds from pessimism, and pessimism arises from an under-estimate of the power of the spirit, particularly the power of the spirit enlightened and strengthened by God's grace. The whole thing is a symptom of a weakening of religious faith and a seeking refuge in merely natural solutions of a materialistic character, troubles that can only be solved by supernaturally inspired justice and charity.

Father LaFarge definitely stated the subject is one that goes well beyond the bounds of a letter. Those who recognize any tendency to anti-Semitism among Catholic students, or who appreciate the necessity for preventing the same, will find suggestions for correlating the question with the teaching of Religion in the paragraphs quoted above. Father LaFarge is preparing a pamphlet on the Catholic Interracial Program, and we shall be pleased to make it known to our readers just as soon as it is off the press.

"SCHOOL SPIRIT"

At the beginning of this fall semester or quarter, the term "school spirit" will be heard at many school assemblies. The subject is one that seems to appear more frequently at the secondary school level than in the elementary school or the college. Perhaps this is in recognition of the young adolescent who cooperates more easily with its inspiration than the child or youth of another age group. It would seem, however, that those dealing with the high school group should analyze for themselves the meaning of this term and their personal contribution to its development. In some high schools this spirit is evaluated in terms of tickets and chances sold, and in the support of extra-curricular activities. School spirit, in a Catholic high school, should

be something quite different from the spirit that is called by the same name in a public high school. It should be evaluated, first of all, in terms of the students' love of God and love of neighbor, in the students' enthusiasm for those very things that should distinguish a Catholic high school from a public high school, i.e., in the realization of the objectives of religious education. Those Catholic high schools that are failing to arouse in their students an enthusiasm for Religion classes and growth in a knowledge of Religion are not contributing to the development of a good school morale. This last is not easy of attainment. This is something, however, that demands enthusiastic and capable teachers. It demands understanding teachers who will help pupils to solve their problems and to make better adjustments. Youth is critical of his instructors, their scholarship, personality and understanding of the student body. Youth detests sarcasm and ironical remarks. Youth, however, is usually most just. In developing school morale there must, first of all, be appreciation on the part of youth for their school and teachers. Teachers really should know what their pupils think of them. If this knowledge is sought honestly and received humbly, it will contribute to a more inspiring environment for the development of school morale. Teachers will spend less time in singing the praises of the school, and there will be a more critical evaluation of the actual realization of objectives.

CHURCH LATIN

There is something missing in the teaching of Latin in Catholic high schools and colleges when students and graduates fail to show any understanding or appreciation of liturgical Latin. We would like to recommend to teachers

of Latin an article by Reverend Alfred Barrett, S.J.,¹ describing the work of Mr. Wilfred Diamond, and his correspondence course in Liturgical Latin. Father Barrett is not urging his readers to join Mr. Diamond's course, but he is urging the standardization of the lessons. Last Spring the course was used in the Jesuit High School at Los Angeles. Of the course itself Father Barrett wrote:

The course of thirty-four lessons is simplicity itself. It covers all the necessary grammar, takes in the ordinary prayers, the hymns for Benediction, many of the Psalms and prayers of the Office and the liturgy of the Mass. It is all neatly mimeographed and there are three booklets of exercises, which are mailed in for correction by Mr. Diamond . . . Two features strike me as unique: the selection of words for vocabulary practice exclusively from the liturgy, and not from Caesar or Cicero, and the emphasis on personal correction of exercises, which, so says Mr. Diamond, far from engendering impatience, is good practice in mental prayer!

How many Catholics, for instance, who devoutly sing the *Tantum Ergo* at Benediction know what it is all about? Given an attentive study of Mr. Diamond's earlier exercises, they would know, in Lesson 33, that *ergo* links the opening stanzas with two not usually sung, and that *cernui* is not the dative, but the nominative plural of *cernuus*, an adjective meaning "with bent heads," thus accounting for the reason why heads are bowed at the phrase. This illustrates the procedure throughout.

MORNING PRAYERS

Several phases of the subject of morning and evening prayers were studied by this JOURNAL during the past year. Data procured during this study will be reported in a coming issue of this magazine. A May editorial in our pages, entitled "Morning Prayers at School," brought forth the following communication from a priest, a college professor

¹ Alfred Barrett, S.J., "A Teacher of Liturgical Latin," *America*, Vol. LX, No. 23 (March 11, 1939), 534-535.

of Religion. We believe our readers will be interested in his reactions:

Your editorial on morning prayers at school strikes the right note. But I hope you will not mind my saying that, personally, when speaking about morning prayers, I make no scruple about admitting that modern living conditions generally make it difficult for a member of a family to kneel down at the bedside in the midst of the rush and disturbance of the morning. I content myself with suggesting that we should, on awaking, make the Sign of the Cross and, while dressing, say ejaculatory prayers and the Morning Offering. I do not think that people generally kneel down at the bedside for morning prayers.

The JOURNAL OF RELIGIOUS INSTRUCTION will be pleased to receive further communications on this subject.

MR. FRANK X. SADLIER, R.I.P.

This JOURNAL would like to recommend to its readers the repose of the soul of Mr. Frank X. Sadlier of New York City, late president of the publishing house of William H. Sadlier, Inc., distinguished Catholic layman and kind friend of this JOURNAL. Mr. Sadlier died in New York City after a brief illness on the feast of Corpus Christi of this year. Since its first issues this magazine has carried advertisements from the house of William H. Sadlier, Inc. The firm's continued support has been a constant encouragement in the publication of the JOURNAL OF RELIGIOUS INSTRUCTION. Mr. Sadlier gave enthusiastic support to every movement for the furtherance of the teaching of Religion in the United States. He was eager to put in the hands of children texts that would bring about an improvement in Christian living, that would guide the learner to see the relationship between his obligations to God and his obligations to his fellowmen. Mr. Sadlier realized that there

still remains in this country a need for inexpensive Religion texts. More than once we heard him say that where the teaching of Religion was concerned the house of William H. Sadlier, Inc., was not interested in profit. Again, therefore, we commend to our readers the repose of the soul of one who was a devoted friend of Catholic education in the United States.

TEACHING RELIGION IN HIGH SCHOOL AROUND CHRIST

There is no doubt as to the fact that we are in a period of transition both in our Catholic schools and in the teaching of public school children. The textbooks themselves give evidence of this change. There will be disagreements on how to adjust ourselves to the American scene. I think it is a mistake to speak about teaching students to defend their Faith. That tactic is liable to leave the impression that religion is just something to be believed. The best present trend is the insistence that personal appreciation and actual living of the command of love of God and neighbor are the first essentials. Argument cannot of course be avoided, but first things should be kept first, and the primary requirement is for the student to live his Faith. Now, that which best impels him to love God and to act in a Christlike manner toward his neighbor is close attachment to Christ. We may never accomplish what we would like to achieve in instilling love, but we stand a better chance if we permit the Personality of our Lord to stir their hearts.

By Rev. William H. Russell, Ph.D., "Teaching Religion in High School Around Christ," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, 1938*, p. 152.

Religion in the Elementary School

WHAT IS THE POINT OF CONTACT BETWEEN RELIGION AND MODERN YOUTH?*

REVEREND G. DELCUVE, S.J.
Centre Documentaire Catéchétique
Louvain, Belgium

Translated by
BROTHER CHARLES HENRY, F.S.C.
De La Salle College
Washington, D. C.

EDITOR'S NOTE: This is the introduction to the first of three articles contributed by Père Delcuve to the *Nouvelle Revue Théologique*, in December, 1938, January, 1939, March, 1939. Père Delcuve is a member of the staff of the Centre Documentaire Catéchétique and is the author of the bibliography, *Où en est l'enseignement religieux?* Subsequent issues of this magazine will carry the body of the present article and the other two articles.

I. THE NEW ASPECT OF RELIGIOUS TEACHING

The teaching of religion has taken on a new attraction. Our little Catechism has experienced a change in format. We have begun to realize that the little Catechism that we studied as children is too formidable for young minds. No longer is it being printed on cheap paper, without a single picture to make it attractive. Following the lead of our Austrian cousins we are editing Catechisms that are attractively printed, that have pictures and illustrations as good as those in any other type of text book.¹ In their turn,

* Rev. G. Delcuve, S.J., "Ou l'enseignement de la religion rencontrera-t-il la jeunesse moderne?", *Nouvelle Revue Théologique* 65 (Dec. 1938), 1177-1210.

¹ *Wahrheit und Gnade*, Ausgabe für Mittelschulen, Innsbruck, Tyrolia-Verlag 1931.

catechism classes have become more attractive. When we were very studious we were told a story as a reward before going home. Our little nephews are more favored: it is by the story that the lesson in Religion begins, the story of the good God become a little child, the story of a saint, of a martyr; it is, indeed, by the story that one clarifies his teaching and makes it easier to assimilate and to retain. Besides, sometimes children sing at catechism class, they carefully study beautiful pictures, at times they see projections and explain the gestures of the characters or identify the objects represented. But, prudent reader, you do not fail to ask me: "Is there not too much play in the catechism class? Does the lesson preserve a serious, religious tone?" If you are in doubt, ask to be admitted to a class of the Sisters of Vorselaar, but please remain in the background in order not to disturb the intimacy of teacher and pupils. The lesson is on baptism which makes us children of God. It is a beautiful thought. One feels forced to render thanks to God. When we go to the chapel we will thank God. Of course, but why not here and now in the classroom? And so, these little ones recollect themselves a minute to thank the good God in the secret of their hearts, or they recite aloud a prayer of thanksgiving. There it is, a catechism lesson as charming as a story, beautiful as a picture, happy as a song, but also as deep and transforming as a prayer. That is not all, because "wooden and cloth playthings awake so many reveries in their little, childish heads, that the plaything, like a book, becomes a marvelous and formidable teacher."² There are today quite a variety of games which drive home the "idea" even to the confirmed dreamer, even into the subconscious of the child: matching-cards, cut-outs, liturgical materials, choral recitations, dramatizations. In this way, when the child goes home he continues while at play to learn "the most wonderful of all true stories."

Conservative, secondary teaching has been modified more slowly. Among other reasons, there is no need to introduce into colleges and high schools complex didactic aids. Turned

² B. Bernage, *Brigitte Maman*. Paris: Gauthier-Languereau, 1931, p. 92.

more toward the interior, more inclined to introspection than to observation, the adolescent relinquishes a thousand external activities in favor of an interior religion. Interior, yes, but not abstract. Therefore, to respond to these tendencies, recourse is had to methods which present the truth as a good and solicit, in consequence, the adhesion of the whole being. Moral is studied and even enjoyed in the lives of the saints; it is interested in modern problems: social questions, sports, camping. Dogma appears above all as a Person infinitely lovable. Thus, religious truth is presented, at least in the higher classes, in a way more attractive, more synthetic, and therefore more true to life. Projections, choral speeches, dramatic presentations, contribute to the creation of a Christian mentality and awaken a personal love for Christ. The product of that more psychological formation is no longer a pupil who has studied his religion well but a witness, a friend, an apostle of our Lord Jesus Christ. Alas! we must add sorrowfully that in Belgium and France such teaching is often more an ideal than a reality. Though we are in the vanguard in teaching religion on the primary level, we are still groping our way on the secondary level.

In several countries college students follow courses in religion. In the United States, thanks notably to Reverend J. M. Cooper of the Catholic University of America, these lectures have a quite modern tone and tend to christianize the actual life of the young people, intellectual, professional, and apostolic.

Catholic Action, especially the J. O. C., has contributed in a large measure to the progress of religious knowledge. It stimulates interest and zeal by inquiring into the moral needs of a determined milieu. It equips its members and sends them forth to bring life to a milieu attacked by deadly germs.³

There is no doubt, therefore, that the teaching of religion has entered upon new paths. It has entered on new paths, but not as resolutely as one could wish. In dealing

³ Other details on the actual condition of religious education in various countries may be found in the Introduction of *Où en est l'enseignement religieux?* Paris-Tournai: Castermann, 1937.

with children, not everyone may have the tact of an "éveilleur d'âmes" or of a "maman d'âmes." At a certain age—despite the greatest devotedness—a lack of suppleness may make the adaptation of oneself to new circumstances very painful, but these factors are, after all, only in the natural order of human events. What are more grave and likely to compromise our unity of action, are the griefs, that come at times from persons of influence, directed against the use of new methods. Thence arises the discord which makes a united front impossible, even in the face of adversaries so well organized from the point of view of technique.

The situation of Catholicism is too critical for anyone to hinder with impunity the concentration of all our forces. The tone of the congresses which have assembled during the past few years was most often pessimistic. The delegates of the National Federation of Free Intermediate Education, assembled at Brussels in 1934, to study the problem of the religious formation of pupils, can recall some reports in which Canon Dermine, Abbés Guillaume and Vieujean and Père Charlier exposed the deficiencies and the urgent necessity of a renewal in religious teaching. The delegates concluded: "The anti-supernatural mentality of contemporary society, clearly hostile to Christ, to His doctrine, and to His Church, so profoundly impregnates the souls of our pupils as to render them disinterested in the Christian doctrines and unsuited to derive from these doctrines an integrally Catholic rule of life."⁴

More recently, on the 15th of October, 1937, the *Annual Congress of the Societies of the Diocese of Nancy* studied the means of stemming the tide of dechristianization. Statistics had been prepared for the diocese of Nancy to show the proportion of perseverance among the children, boys and girls, who made their solemn Holy Communion in 1936-1937. If we expect certain privileged villages where those who fell away are not numerous, the proportion of defections easily reaches to 40%; it mounts to 60% and even 70% in several localities. Without doubt, we must

⁴ *Nova et Vetera*, XVI (1934), p. 584.

take into account the revolutionary events of 1936. In spite of that, it is an abnormal situation, when one year after their Communion the majority of young people no longer practice the faith. It represents a situation that merits serious thought, for it appears that statistics would reveal as profound a dechristianization in a great many more dioceses.

We cannot accuse God, however. He never fails us. Those who have contact with the souls of children, especially the very young ones, have told us with feeling how much the youngsters of more or less dechristianized localities hunger for the divine. So persuasively does God attract the young today. Whence arise, then, these numerous apostasies? Is it not that man is failing toward God? Is it not also, perhaps, that we still want to use methods, excellent in their day, but ineffective at the present moment? One would certainly think so when one hears devoted priests, who have an experience of twenty, thirty, forty years in teaching catechism, declare sadly: "That no longer suffices;" "Children no longer pay attention as they once did;" "We can easily see that there is something lacking, but we do not know what." Perhaps we have not been alert enough to realize the special appeal that God makes to the rising generation. Our religion courses, prepared no doubt with zeal, ought to have been an answer to that appeal of the Holy Spirit, a response within the grasp of the little boys and girls growing up in the midst of our agitated world. Instead of that, have they not been, through force of circumstances that perhaps excuse us, a resumé of our courses in theology, which we serve to our children as if they were all budding seminarians?

The proponents of the newer methods hope to remedy this situation. Several persons hesitate or object. But the results obtained by the older methods become rarer and more debatable. It is no longer lawful for us, therefore, to consider *à priori* the newer methods as a luxury one may dispense with. The situation is too grave for anyone to neglect means which have been tried and declared efficacious, both in theory and in practice. Two tasks present

themselves to us: to declare honestly the arguments of the adversaries and those of the partisans of the newer methods; to take sides to show how the priest or the religion teacher of today can most easily and most wisely use the newer methods of teaching.

In this article we will try to avoid all particularism in order to aid our confrères in the priesthood, the religious teaching orders and lay apostles. The documentation of the Centre Catéchétique at Louvain, and, especially, the reports we have received on experiments made and methods used in various countries, will form the basis of our exposition. It is our hope that our readers in their turn will give us the benefit of their own experience.

II. OBJECTIONS AGAINST THE NEW METHODS

Let us give the floor to the adversaries of the new methods. First, there are two worthless objections which hardly demand a serious examination, but which easily serve as pretexts.

"Why use these new methods? We got along without them very well *in the past*." It is this *why* that clogs the wheels of progress and gives an appearance of wisdom to an obsolete conservatism. If our great grandfathers had listened to that insidious little *why*, we would still be riding the stagecoach and the horse and buggy. *Why* trains? *In the past . . . Why* an automobile? *In the past . . . Why* radio broadcasts? *In the past . . .*

But are you quite sure that folks got on very well without them *in the past*? We call these methods new merely because they have experienced today a return to popularity, because their appearance and dress is of the twentieth century. But if you read the *De catechizandis rudibus* of St. Augustine, you will see that, as to their essence, several of these methods were not unknown to this very human saint, and that they are traditional in the best sense of the word. Our error is to confound tradition with modern times and the nineteenth century. There is no doubt that the new methods are opposed to the rationalism which separated man from God, from nature, and from humanity, to the

rationalism which imbued several pedagogues of the past century. But in breaking with this garbled philosophy our methods are returning to the true great Christian tradition, to that of St. Francis de Sales, to that of St. Thomas Aquinas, to that of St. Augustine. Besides, this return is imperiously demanded by the needs peculiar to our times.

The second objection need hardly detain us any longer. "You who extol these newer methods, have you ever reflected on the many occupations which fill the day of a parish priest or a teacher? How can we find time to read books of methodology or to prepare didactic materials?" No, we are not ignorant either of the large numbers that frequent our schools (to which must be added the meager resources of the teachers) or the heavy burdens that weigh upon the parish clergy today. Catholic Action will bear fruit only if it is specialized, at least to a certain degree. But that specialization multiplies the works, the meetings, and the worries of the clergy: J.A.C., J.E.C., J.I.C., J.O.C.⁵ They will need auxiliaries. Catholic Action ought to furnish them. The Holy Father on November 10, 1933 wrote to the Cardinal Archbishop of Lisbon: "This will be one of the very first tasks of the organizations of Catholic Action, to rise up around their pastors men and women to aid them in spreading the Gospel, that is, in teaching Christian doctrine." For the first formation especially, the priest ought to be able to depend on the mother or on a "maman d'âmes." Thanks be to God, the wish of the Holy Father has become a reality. The organization of the "Christian Formation of the Little Ones" (Paris-Namur) notably, has already rendered signal services.⁶ It will be more and more necessary that organizations take upon themselves the task of supplying teaching aids to the priest and religious catechists, to show them the best instruments for their work. In that way, the difficulty

⁵ The abbreviations stand for the various groups of Catholic Action among the young: Christian Young Farmers (Jeunesse Agricole Chrétienne), Christian Young Students (Jeunesse Etudiante Chrétienne), Christian Professional Youth (Jeunesse Indépendante Chrétienne), Christian Working Youth (Jeunesse Ouvrière Chrétienne).

⁶ For this work, see G. Delcuve, S.J., *Le Mouvement Catéchistique en France*. Bruxelles: Éditions de la Cité chrétienne, 1939.

will be sensibly diminished. What still remains is an intelligent adaptation. This effort is indispensable. Can religion be taught without preparation when other branches demand research that is sometimes very burdensome? This effort is imperiously demanded since the Christian formation of the hearts and souls of children and of adolescents is our first duty. Besides, apprehension only increases the difficulty: no one asks us to undertake endless research: a few good books, some choice material, suffice.

But here is the great objection. Today, people speak a great deal about adaptation. Are they forgetting that dogma is immutable and that the mysteries of faith, no matter how well presented, will always remain impenetrable? Let us speak plainly: do they not alter the correct notion of dogma, and do they not sin by excessive diffidence in regard to reason.

Certain people cannot refrain from bringing together some actual statements or formulas which, at the time of the modernist controversy, summed up a conception of dogma that was pragmatic, at least in appearance. "A dogma," wrote M. E. Le Roy at that time, "has above all a practical significance. It declares before all else a prescription of the practical order. It is more than anything else the formula of a rule of practical conduct. There is its principal value, there is its positive signification." It is true that the renowned professor was quick to add: "That cannot mean, however, that it is without relation to thought, because, (1) There are also duties which concern the action of thought; (2) It is implicitly affirmed by the dogma itself that the reality contains (under one form or another) the means to justify the prescribed conduct as reasonable and salutary."¹

These corrections seem insufficient, and struck by superficial likenesses, the objectors regard with the same challenging gaze the declarations of a modernist tendency and declarations on the necessity of "living one's religion," on the "vital role of dogma." They do not deny, of course, that dogma should lead the Christian to practice, but they reckon

¹ E. Le Roy, *Dogme et Critique*. Paris: Bloud, 1907, p. 25.

that it is necessary to appeal before all else to the intellect which, enlightened, will become the master of life.

It is a paradoxical situation that among those who propagate with most tact the newer methods: historic, intuitive, active, etc., many have recourse to them, to develop the Christian life, doubtless, but also because they believe they can find therein the means, the only means, to assure a correct understanding of religious truth. Far from falling into pragmatism, they preach an exacting but sound intellectualism, an intellectualism which does not isolate the spirit of the child from his whole living self. If Abbé Charles extols the historic method it is because, following Msgr. Landrieux, he sees in it an excellent means of causing the intelligence, heart, and will of our pupils to penetrate beyond the surface of the text of the catechism, even to that degree of understanding where the word of God and the teaching of the Church become at once "light and warmth," "spirit and life," "a storehouse of convictions and the source of action."⁸ Madame Fargues and Mlle. d'Aubigny present, in their turn, very concrete explanations in order that children may not fall into verbalism. "It is with ideas, not with words, that we must start the children."⁹

All these authors would vehemently protest if anyone tried to ascribe to them intellectual skepticism and the utilitarian preoccupation of the modernists. What is more, they would not be slow in taking the offensive, and they would charge those who are cool toward modern methods, in order to defend the rights of the intellect, with forming an inexact idea of the function of this last, of its role and its sphere.

Would they not have reason to do so, after all? We recall the old scholastic thesis: "Nothing in the intellect which was not first in the senses," that thesis from which educators have logically derived important consequences. Some Catholic authors, on the other hand, have drawn attention to the evil results of a religious formation too narrowly intellectual. Not long ago, Karl Adam showed how rationalism had

⁸ E. Charles, *Le Catéchisme par l'Evangile*. Le livre de la mère et des dames catéchistes. Marseilles: Publiroc, 1933, p. XIV-XV.

⁹ M. Fargues, *Itinéraire*. Marseilles: Publiroc, 1931, p. 20.

separated man from God and from society.¹⁰ Some years previously, in a study devoted to the crisis of the faith among the young, Père Leonce de Grandmaison very justly wrote: "Man is not pure intellect; he is, besides, will, desire, love, inclination, and even body. All research that desires results should be mindful of that, and it was not yesterday, nor under the influence of a superficial apologetic, that Plato said that it was necessary to go to God with all one's being."¹¹ And the author shows how several people fell into modernism through not having adopted that attitude.

Have you noticed the neat retort? Certain people too dubious of the newer methods exalt reason and reproach others for falling into the pragmatism of the modernists. The defenders of these same methods protest that they in no wise think of minimizing the role of intelligence. They merely wish to keep each thing in its place, and they shrewdly explain modernism as a reaction that called forth an extremist type of rationalism.

It seems therefore that the apprehensions of the adversaries of the new methods are not justified, in general, at least. Perhaps we do tend to insist over much on the dynamic and functional aspects of dogma, that is to say on their role in the Christian life, and not enough on their static and structural aspects, that is to say on their objective content. Perhaps we seek too anxiously what dogmas do and not diligently enough what dogmas are.¹² There is here, besides, a particular aspect of a general tendency that Abbé Dibildos has well observed: "The youth of our day is, before all, a youth of action, and, in his religious life there is far more action than theoretic thinking."¹³ There is danger that our young folk, too much taken up with the forces for action and the moral life, may neglect the study which would render them capable of answering objections which inevitably rise.

¹⁰ K. Adam. *Jesus et son message devant nos contemporains*. Paris: Casterman, 1936.

¹¹ *Etudes*, t. 180, p. 411.

¹² Cf. John M. Cooper, *The Content of the Advanced Religion Course*. Washington: The Catholic Education Press, 1924, p. 22.

¹³ Dibildos, *Une éducation chrétienne en pleine vie*. Paris: Bloud & Gay, 1927, p. 156.

You can see, then, that certain exaggerations have prejudiced some really thoughtful men. But it would be as unjust to judge a method by its deformities, as a stream by its deflexions, or a work of art by amateurish imitations. Also, before passing a definitive judgment, let us study the modern catechism methods more in detail. We will learn the reasons for using the modern methods, and the art of doing so with discretion. This study will permit us to appreciate the modern procedures, and will make us understand better in what consists the task of the priest and religious teacher of to-day.

But, for the present, we can affirm that if certain exaggerations explain the oppositions and objections we have just been considering, it is naive to attribute to the catechists of to-day the attitude of mind of the modernists. Far from being anti-intellectualists, they foresee a return to a more thoughtful study. What they abhor is the parrot-like repetition to which those children seem to tend who have been formed by the teaching of the rationalists, too abstract and, therefore, impossible to assimilate.¹⁴ It is to be regretted that so many young people neglect at times the speculative aspect of religion. But is it not necessary to deplore fully as much the lamentable results of a pseudo-intellectual method? Madame Fargues has related, on this subject, some very enlightening anecdotes.¹⁵ I have before me the results of an enquiry conducted recently in Brazil. Twenty-five of the more difficult expressions in the catechism were selected: resuscitated, remission of sins, I am heartily sorry, firm purpose of amendment, divine nature, Incarnation, life of grace. Pupils of different ages and localities were told to explain the terms. It was learned with dismay that the number of incorrect answers was very great. Padre Helder Camara, director of the technical division of the department of religious teaching at Rio de Janeiro and author of the test, asks in the conclusion of his report: "Who is to be blamed for the sad results revealed by our study?" And he replies: "The

¹⁴ Cf. H. Dupont, *L'enseignement de la religion aux enfants*, in *Collationes dioecesis Tornacensis*, XXXI, 7 (August 1936), pp. 485-502.

¹⁵ M. Fargues, *Itinéraire*. Marseilles: Publiroc, 1931, pp. 17-22.

only or at least the principal cause is the faulty catechism text, impeccable from the point of view of doctrine, but most defective from the point of psychology. . . . My study ought to attract the attention of devoted catechists to the necessity of grading the difficulty of the terms employed during the lessons."¹⁰

In short, to avoid the scepticism, the sentimentalism, the pragmatism of many authors, not only is it unnecessary, it is not even useful to limit oneself to the process of the nineteenth century, which was as we know too abstract and, at times, even rationalistic. We must seek the correct middle course. We are going to seek it now. We shall try to make a judicious adaptation of the methods of natural pedagogy to the teaching of religion; we shall first seek common ground where we can contact modern youth. This is the task of this article. Later, we shall see how we can propose truths or religious values to him. The last part will be consecrated to the study of the supernatural means.

POPE PIUS XI AND THE END OF CHRISTIAN EDUCATION

May I here interject the observation—a truth which every qualified Christian school teacher realizes—that although good discipline and order in the school and classrooms, and regularity in exercises that are conducted in common, going to confession and Communion and attending the weekday Mass, are rightly expected in the school where Christian character is being developed, none of these things, perfect order and the rest, is any sure guarantee that Christian character is being developed? This order and this attention to exercises may be proceeding from mere fear imposed from without, not from worthy motives from within.

By Most Rev. Charles D. White, D.D., "Pope Pius XI and the End of Christian Education," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, 1938*, p. 302.

¹⁰ Padre Helder Camara, *vocabulário Catequético*. Rio: Renato Americano, 1938, pp. 25-26.

SOLOMON

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EDITOR'S NOTE: Father Newton's articles for the teacher of the Bible are a regular feature of the JOURNAL OF RELIGIOUS INSTRUCTION. Readers who would like to see particular topics treated in this section are asked to send their suggestions and questions to the editorial office of the JOURNAL, or to Father Newton at the Catholic University.

We have become accustomed to join with the name of David that of his son and successor, Solomon. There are many reasons why we should. The two stand together in the most glorious era of Israel's history. Their reigns have in common the most extensive influence that Israel ever exercised over her neighboring peoples. And yet there are contrasts between Solomon and his great father that are really impressive when we set them side by side. The biblical picture we have of Solomon shows that in personal qualities, in religious outlook, in political policy, he was quite unlike the father who prepared and left to him a strong and united kingdom.

Solomon was the second child given to David by the attractive Bethsabee. He was, therefore, among the younger children of David, and in many ways was favored and protected because of his mother. He was too young to have known the difficulties through which his father had to pass in building up the kingdom of Israel. He knew only the advantages and the prosperity of the court at Jerusalem. This left on the character of Solomon a mark that is evident in his whole life, and which takes a serious turn in his old age. Solomon had no wars to conduct, and probably was not given to any warlike activities. His life was one of administration, though he could be hard enough in carrying out the plans he laid for his kingdom.

The most striking of Solomon's personal qualities is his wisdom. He must have been naturally gifted with intelligence, and he had the opportunities of a peaceful court for its cultivation. But to his natural gifts was added the favor of wisdom granted by God in answer to Solomon's prayer. We are told that he could discourse wisely on all things, and that he wrote a great deal. The *Canticle of Canticles* is attributed to him. We are sure of at least one collection of proverbs that came from his pen, that which forms the second group in the *Book of Proverbs* (10, 1-22, 16).

To have an understanding of Solomon's wisdom, some of these proverbs should be read. They are generally in couplets, following the poetic rule of parallelism which is so common in Hebrew literature. In the wide range of subjects on which they touch, the reader is impressed with the prominent place held by what at first appears to be guidance to merely natural and material prosperity. But it should be remembered that the semitic mentality did not make the division of things into natural and supernatural. Even material prosperity had for the Israelite a religious implication.

This wisdom of Solomon's was not of a speculative character alone. It had been given him, as strength and military genius had been given David, for the execution of the mission for which God had called him. In handling the affairs of the kingdom Solomon is a person of interest, he is among the real great of the Chosen People. He had received as inheritance a kingdom of importance in the ancient east. He not only preserved that kingdom intact, but advanced its interests and its organization. Through the questionable method of intermarriage he maintained friendly relations with all his neighbors. Though given to diplomacy of peace, as his name suggests, he did not weaken the reputation for military power which David had won for his people. None of the nations attempted conquest in the territory of Israel during Solomon's time, and it may be questioned whether any nation was really capable of facing the strength which Solomon could muster. In brief, he maintained his kingdom in the place of eminence to which David had elevated it.

Of Solomon's internal policy we may distinguish his economic and political measures. In the first of these, he is remembered for having brought to Israel the greatest material prosperity it ever enjoyed. He imposed duties on the caravans of other countries which had to pass through his land. He himself engaged in commerce and promoted it among the people. The increase of officials necessary for his government was a means of spreading this wealth among the people. He undertook other ventures, such as sending ships to Ophir, which brought immense wealth into the land.

Of a more political character are the steps he took for the completion of that organization which had been inaugurated under David. This, in fact, went beyond the plans of David. The government effected by Solomon was highly centralized and in some respects went against the traditions of his people. For instance, to bring the administration of the country more completely into his own hands, he disregarded the ancient tribal boundaries and proclaimed new divisions, each of which was governed by his own appointee. This undoubtedly had its advantages. The government, much greater in its official family than ever before, was also in all probability more efficient than ever before.

Still, however revered he may be for his wisdom, Solomon's real place in the history of Israel is religious. In the first instance, he realizes the promise made to David that he would always have a son upon the throne of Israel. The brilliance of his success, the prosperity of his reign, the influence he exercised over other peoples, all were exemplifications of how generously God would carry out this promise to David, and of how capable God was of enriching His people.

In the early part of his reign, Solomon is also an illustration of what the good king of Israel was expected to be. He was deeply and sincerely pious. Among the children of David he was probably known for his devotion to the true God. This seems indicated by the fact that the prophet Nathan was instrumental in bringing him to the throne—a fact that would be hard to understand were Solomon not a devoted worshipper of Yahweh. It is further illustrated

by his two beautiful prayers which are preserved in the third Book of Kings (chapters 3-4 and 8). The sacred author presents a really remarkable picture of the young king in the spirit of true humility asking of God only the wisdom needed for a faithful administration of his kingdom.

The temple, for which he had received charge from David, stood for three hundred and fifty years as a monument to his religious fervor. The building of this magnificent edifice was the outstanding achievement of Solomon. If the religion revealed through Moses was the great bond holding the tribes together, and if the erection of the tabernacle at Jerusalem by David made this bond effective, then the temple, with its splendor, its highly organized ministry, its numerous and emotional services, its throngs gathering at the feasts, became the very heart of their religious life. The occasion of the dedication of the temple offers us our best picture of Solomon: extending his hands in prayer to God in the midst of the smoke of many sacrifices, and then turning to bless God's people.

In reading the story of Solomon, we must not forget that he is presented to us as evidence of the fidelity, the justice and goodness of God. All that he accomplished was with the assistance of God and in fulfilment of the promises of God. As long as Solomon was faithful his success was un-failing, although he had many adverse influences to face. The everpresent tribal question, the social injustices attendant upon prosperity, the burdens in taxes and personal labor necessitated by his building program, were forces that might at any time have brought his administration to ruin. But as long as he had the aid of God, Solomon retained control within his kingdom, and enjoyed peace with the surrounding nations.

But a great change took place in Solomon's later years. The enervating influences of luxury and the accumulating effects of his unlawful marriages began to tell upon a character that had never shown the vigor of David. What a different picture of Solomon we now have! An aging monarch, clothed in rich robes and surrounded by his harem, is

seen bowing in worship before the gods in the rival temple on the Mount of Scandal.

This weakness of Solomon is hard to understand. David had his moments of weakness, but he never wavered in fidelity to the true God. In the case of Solomon the fact at least brings out many lessons. The first, of course, is that the service of God is above everything else, and that prosperity has its dangers. There is also the illustration of the great truth that the true religion was preserved only through constant divine intervention. Even the greatest of men had their faults. God alone is good.

The justice of God made itself known at once. The subject nations began to cast off the yoke, as we can see in the return of the king of Edom from Egypt. Egypt itself, under a new ruler, was no longer a friend. With opposition to face, his prosperity became insecure. His own people began to complain more loudly of their burdens, and many of them had to leave the country because of their sedition. These evidences were but the warning of the disaster which was approaching. Solomon himself knew of it through a divine message, but may not have appreciated all it meant.

In this way the curtain falls on Solomon's act in the drama of Israel in the midst of mingled glory and storm-warnings. But the clouds that were gathering and the distant sounds of thunder only serve to emphasize the majestic power and glory of his reign. It was the most prosperous, the most glamorous age of the nation. It was a brief but clear vision of the greatness to which this people might have risen had they always been faithful to God. That is the lesson of Solomon.

Sometimes it is wondered that the Bible preserves such a favorable picture of Solomon, in spite of his weaknesses and his final lapse into idolatry. But first of all we should not exaggerate his weakness, nor should we make too much of his participation in the religion of his wives. His weaknesses were offset by the many admirable qualities he showed. His idolatry in no way compares with that of other kings, and should not be interpreted as an abandonment of the true God. Further, the sacred writers do not conceal

his faults, but rather point out the just retribution they merited. If, then, the picture is still favorable, it is because there was more to be admired in the man than to be criticized. But the basic explanation may be found in the fact that the story of Solomon is told not for the sake of Solomon, but for the illustration of the divine goodness which was manifested through him.

FIFTH NATIONAL CATECHETICAL CONGRESS
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THE NEW CATHOLIC UNIVERSITY CATECHISM

REVEREND FELIX M. KIRSCH, O.M.CAP.

Capuchin College

Brookland, Washington, D. C.

Among the many anxious problems confronting our priests and teachers in the United States is the question of what textbook to use in Religion. Mindful of its mission of service to our schools, the Catholic University of America is now offering a new Catechism to our clergy and teachers: "Catholic Faith" in a series of three books, which has just been published by the Catholic University of America Press.

It was in the Fall of 1933 that the Catholic University decided on bringing out a revision of Cardinal Gasparri's *Catholic Catechism*. The Catholic University, realizing the crux of our Catechism problem, believed that it was acting in accordance with the wishes of the Holy See in using as a basis of the Catholic University Catechism, the text of Cardinal Gasparri's book which has been approved for use throughout the Catholic world. The Catholic University likewise believed that it was carrying out the wishes of Cardinal Gasparri who declared that any individual Bishop must feel free "to amplify the material or to cut it down as he sees fit." His Eminence also suggested that teachers in instructing "the children should add explanations of the doctrines, stories from the Bible or devotional comments." Rightly believing that Cardinal Gasparri's *Catholic Catechism* enjoys an authority that is beyond dispute, the Catholic University has had a large number of theologians and teachers in various sections of our country, and the graduate classes in Religion at the Catholic University, collaborating in the task of adaptation throughout the years 1934-1939. The writer was appointed the theological editor

and Sister M. Brendan, I.H.M., the pedagogical editor. The result of these united efforts is "Catholic Faith" in three books.

Book One is intended for the primary grades; *Book Two*, for the intermediate grades; while *Book Three* is intended for use in the upper grades of Catholic elementary schools as well as for the advanced instruction of Catholic children attending public schools. Advance copies of *Book Three* have also been used successfully by adult groups as the basis of the study done in discussion clubs. Priests have likewise found the book helpful in instructing converts as well as in preparing sermons and catechetical instructions.

The publisher of "Catholic Faith" has spared no expense in bringing out a book to be worthy, both in format and make-up, of our holy Religion. He has thus made a brave effort to break down the wretched tradition that the Catechism should be the shabbiest-looking book while other schoolbooks are dignified in appearance.

"Catholic Faith" has been received well both by the teachers who have been using it as a text in their schools, as well as by the reviewers. For instance, Father John Laux, the author of several excellent books on Religion, wrote in the *Ecclesiastical Review*: "The authors of 'Catholic Faith' have placed all teachers of Religion in their debt for their eminently satisfactory solution of the vexed Catechism problem." The *Month* of London had this to say: "In every way this Catechism is superior to any of its predecessors."

Free sample copies of the new Catholic University Catechism may be obtained from the distributor, P. J. Kenedy and Sons, 12 Barclay Street, New York.

High School Religion

A PLAN FOR TEACHING THE MASS IN HIGH SCHOOL

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Without coming to any definite conclusion as to what part of the high school curriculum this course should hold, we may put it down provisionally for the first semester of the second year, for the following reasons:

(1) It is possible to teach the students in first year much of the fundamental matter outlined in Unit I. When they reach the second year, they will already have a solid foundation upon which to build the structure of the Mass. Unit I will be merely a repetition of the essential ideas of their previous course. This, naturally, will depend upon the particular circumstances in each school.

(2) By assigning the course to second year, the students will have the added advantage of a year more of mental development, and thus be enabled to grasp the truths more surely.

(3) The course is not planned for later than the second year, for the simple reason that boys and girls are well able to learn the Mass before they have reached third year. Since the Mass is so important in their daily lives, the sooner they begin to understand and love it, the better it will be.

READINGS

The references indicated in this outline are not meant to be an exhaustive source of information. They are merely a few suggestions supplementary to the outline.¹

THE TEXT

In the matter of a text we are forced to yield to the particular circumstances of each school. But since Cassilly is widely used, we have indicated in each section where the matter is to be found in that text. Besides this, we have noted particular passages from Book Two of *Religion, A Secondary School Course*, by Rev. Raymond Campion. This seems to be an excellent text for the Mass, and much more thorough and satisfactory for our purpose than Cassilly. A third and small text that could be used is *The Holy Mass Popularly Explained*, translated from the French of the Very Rev. Eugene Vandeur, O.S.B.

THE PRETEST

A short pretest will be an invaluable aid to the teacher in finding out roughly what the students already know of the Mass, and consequently what portions of the course will require the greatest emphasis. For this reason the amount of time during the semester to be spent on each unit has not been indicated. Evidently, this will depend upon the ability and previous training of the pupils, particularly if the matter of Unit I has been given them before. In short, our aim has not been an absolutely rigid plan, but rather a helpful guide to the teacher, who must himself adopt it to his own particular needs. No outline can take the place of the ingenuity and hard work of the teacher.

The following is a pretest that might be used:

1. Why do you go to Mass on Sunday?
2. What is your favorite way of assisting at Mass? Saying the beads? Reading a prayer book? What prayer book?

¹ In the syllabus, the first time a particular work appears, the author, title and page or chapter are listed; subsequently, only the author and page or chapter are mentioned.

3. What do you think is the real meaning of the Mass? Is it just a sort of ceremony? Has it any connection with the passion of our Lord?
4. When was the first Mass celebrated? Where? By whom?

PRESENTATION, ASSIMILATION AND TESTING²

As to the use of the outline, I would say that I have definite ideas. I believe that the Mass should be taught by making use of all the methods and helps which we are accustomed to use in teaching other subjects. One of the most important phases to be considered is the problem of student activity in assimilation. A mere passive reception of the matter proposed can afford very little permanence, very little depth of understanding, and a minimum of interest on the part of the student, all of which are necessary if the course is to be effective.

The question of student activity, of course, involves the presentation by the teacher in the most general sense of the term, as well as methods of testing. Teacher presentation should make use of every means to render the material more graphic, more vivid, and more interesting. One indispensable help, to my mind, is the constant use of the blackboard. Simple diagrams, short outlines of the immediate matter to be covered, the published charts on the Mass, constituting as they do a visual as well as oral presentation, make for greater clarity and interest.

The lessons should not be mere lectures. Besides the actual presentation of the material, there should be an abundance of questions prepared by the teacher on the basis of the matter covered. When I say "prepared by the teacher", I do not mean necessarily "prepared literally". The more informal they are, the better, so long as they are so directed that they will lead the student to a clear understanding of the truths in hand. The teacher must adapt himself, and this generally by hard work and alert observation,

²EDITOR'S NOTE: The material in this section of the author's introductory content was not written for publication. It is taken from an informal letter that he wrote to us, answering a question we raised relative to his ideas on teacher-presentation, student-assimilation and testing. We believe the content of this letter will be of interest to all those examining the outline that follows.

to the ability and previous training of his students. So also, the students should be encouraged to ask questions themselves. This will follow naturally, if the matter has been presented clearly and interestingly.

Rather than try to persuade a student to read a book on the Mass, I think it is much better to oblige him to read one or two or several pamphlets during the semester. The readings for the student indicated in the outline should be used at the discretion of the teacher, and this, for a broader knowledge of particular points on the part of the student, and for some variation of presentation. For instance, some of the passages from the first book of Genesis should interest the student, and to some extent at least, should be a source of inspiration to him. Inspiration and love and esteem for the Mass are, of course, the ultimate goal and alone will lead to a permanent and practical appreciation of it in assisting at it properly. Further inspiration can be attained by having the students read passages concerning the Mass found in general literature. For example, Newman's description of the Mass, Marshall's *Father Malachy's Miracle*,³ Connolly's *Mr. Blue*,⁴ Benson's *Lord of the World*,⁵ *By What Authority*,⁶ *Dawn of All*,⁷ Dinnis' *Anchorhold*,⁸ *Shepherd of Weepingwold*,⁹ Sheehan's *My New Curate*,¹⁰ Walsh's *Isabella of Spain*,¹¹ and the like. Students should be encouraged to watch for such passages in their general reading, and to note them down.

Certainly the student should be obliged to take some sort of notes during class. Perhaps the keeping of a note book to be handed in and graded either after each unit or at the end of the course, would be a workable plan. Here again we find a means of student interest and student activity.

As far as testing is concerned, I believe that after the

³ Bruce Marshall, *Father Malachy's Miracle*. New York: Doubleday, 1931.

⁴ Myles Connolly, *Mr. Blue*. New York: Macmillan, 1928.

⁵ Robert Hugh Benson, *Lord of the World*. New York: Dodd, 1908.

⁶ Robert Hugh Benson, *By What Authority*. New York: Kenedy, 1925.

⁷ Robert Hugh Benson, *Dawn of All*. St. Louis, Mo.: Herder, 1911.

⁸ Enid Maud Dinnis, *Anchorhold*. St. Louis, Mo.: Herder, 1923.

⁹ Enid Maud Dinnis, *Shepherd of Weepingwold*. London: Sands, 1929.

¹⁰ Patrick Augustine Sheehan, *My New Curate*. New York: Longmans, 1928.

¹¹ William Thomas Walsh, *Isabella of Spain*. New York: Sheed, 1933.

completion of each unit a written test should be given on the matter covered. This will mean a review and a more unified assimilation for the student. For the same reason there should be a final examination at the end of the semester. The assignments indicated in the outline are meant to be a sort of project exercise to make the student review what he has learned and clarify his ideas by being necessitated to write them down. Here again, the discretion of the teacher will determine whether the assignments in the outline are to be used, and if so which questions should be asked. In general, therefore, on all these points I presuppose the intelligence and also the diligence and enthusiasm of a good teacher.

THE SYLLABUS

UNIT I: THE APPROACH; FUNDAMENTAL PRINCIPLES

Purpose: Since in this outline the general aim is to give the pupil clear notions primarily of the internal and essential elements of the Mass, and only secondarily of the external and accidental elements, it is proper to begin with the fundamental principles upon which the whole meaning of the Mass depends. The result of this first unit should be a clear knowledge in the mind of the pupil on the following points:

1. God and His attributes, especially His goodness, wisdom, and justice, which last will be shown later on to demand reparation.
2. Man's position before and after the fall. The idea of the supernatural.
3. The meaning of sacrifice.

LESSON I:

GOD AND HIS PLAN FOR MEN, AS KNOWN FROM REASON

- A. 1. God exists.
- (a) Known by intelligence.
 - (b) Known by conscience.
 - (c) Known from history.
- Therefore, I have obligations.

2. What God is: His attributes, stressing goodness, wisdom, and justice.
3. God had a plan: Because He is infinitely wise.
- B. How am I to know God's plan?
 1. History.
 2. Study.
 3. Conscience.
 All insufficient.
 Therefore, God must tell me.
- C. 1. There was One who claimed to give God's plan in its entirety. The only one: Christ.
2. His claims were justified.
 - (a) By His life.
 - (b) By His miracles.
 Therefore, I must believe that Christ had God's plan.
- D. Supremely important to know with certainty:
 1. What Christ said.
 2. What Christ meant.
 Study. Conscience. Bible. All insufficient.
 Therefore, a teacher is necessary. Contemporary. External. Infallible.
- E. Only one ever made this claim: The Catholic Church.

LESSON II:

REVELATION; MAN AND THE SUPERNATURAL LIFE

- A. Man in the natural state (which never existed).
 1. Creation: by whom? who?
 2. Knowledge of obligations. Know God. Serve God. Love God. Acknowledge dependence.
- B. Man in the supernatural state (which always existed).
 1. Meaning of the supernatural.
 2. Man a child of God, not by nature, but by adoption.
 3. Sanctifying grace.

LESSON III: REVELATION (CONT.)

- A. Man in the fallen state.
 1. The Fall: promise of a Redeemer; infinite atonement.
 2. Loss of sanctifying grace: man *deprived*, not *depraved*.
 Man wounded: concupiscence, mind clouded.
- B. Restoration to the supernatural life.
 1. Through life, passion, death, resurrection and ascension of Christ.
 2. Incorporation with Christ through baptism.
 3. Christ, God and man: "Felix culpa."

LESSON IV: THE IDEA OF SACRIFICE

A. Meaning of sacrifice.

1. The word "sacrifice": *sacer* and *facere*.
2. Definition of sacrifice: a public prayer.
3. Ends of sacrifice.
 - (a) Adoration.
 - (b) Thanksgiving.
 - (c) Petition.
 - (d) REPARATION (since the fall).

"At-one-ment",¹²

Acknowledgment of dependence.

B. Meaning of sacrifice (cont.).

1. Man's part (even in pagan sacrifice).
 - (a) Who? Authorized person.
 - (b) What? Ritual gift: a victim.
 - (c) To whom? To the Godhead (not to Christ).
 - (d) Where? An altar (place set aside from profane uses).
 - (e) Why? Adoration, thanks, petition, atonement.
 - (f) How? Sacrificial act: public.
Oblation: offering up in priestly fashion.
Immolation: not necessarily by priest.
2. God's part:
 - (a) Acceptance: shown by some visible means.
 - (b) Return of the gift to be consumed by the sacrificers (sometimes).

LESSON V: THE SACRIFICE OF CHRIST

A. Christ's part:

1. Christ alone offers: *pontifex*: "bridge-builder."
2. He offers Himself.
3. He offers to the Godhead.
4. He offers on Calvary.
5. Especially for at-one-ment.
6. Oblation: "Take ye and eat;" *oblatio rei mactandae*.
Immolation: death on Calvary at hands of Jews.

B. God's part:

1. Acceptance: shown by the resurrection and ascension.
2. Return of the gift: in Holy Communion.

¹² EDITOR'S NOTE: The author uses the form "at-one-ment" to bring out the idea of reconciliation in reparation. By reparation or atonement men are "at-one" again with God. The word is derived from two Middle English words "at" and "on" (one). The use of it in the hyphenated form is an artifice for interesting the pupil, and thereby making it easier for him to remember the meaning of "atonement."

Assignment:

Write a composition of about 200 words on one of the following points:

1. Tell in your own words the story of man's fall from and restoration to the supernatural life, and show what that supernatural life means.
2. Give a complete definition of sacrifice and its purpose, and show how Christ's sacrifice fulfills that definition.

Reading:

Teacher: Fitzpatrick, Edward A., *The Highway to God* 1-27. Milwaukee: Bruce Publishing Co., 1933.

Gehr, Rev. Dr. Nicholas, *The Holy Sacrifice of the Mass* I. St. Louis, Mo.: Herder, 1931.

Laux, John Joseph, *A Course in Religion* Part II, 49-54. New York: Benziger, 1932.

Martindale, C. C., S.J., *Words of Life*, Revised Edition. London: Catholic Truth Society, 1921.

Shay, Rev. Charles, *Fundamentals of the Catholic Religion*, translation of "Il Giovane Provveduto" of Don John Bosco. Rochester, New York: The author, 414 Lexington Ave., 1929.

Sheed, F. J., *Map of Life* 10-57; 106-131. New York: Sheed & Ward, 1939.

Vandeur, Rev. Eugene, *The Holy Mass Popularly Explained* 1-4. New York: Benziger, 1929.

Vaughan, Herbert Cardinal, *The Holy Sacrifice of the Mass* X. St. Louis: B. Herder.

Pupil: Campion, Rev., R.J., S.T.B., *Religion* Bk. II, 18-34. New York: William H. Sadlier, 1931.

Cassilly, Rev. Francis, S. J., *Religion, Doctrine and Practice* 1-5. Chicago: Loyola University Press, 1931.

Genesis XXII, 2-18; the sacrifice of Isaac.

Genesis I-III.

UNIT II: THE MASS IN GENERAL

Purpose: From this unit the pupil should acquire clear ideas:

1. on the Mass as a real sacrifice; another Calvary.
2. on the Mass as a re-presentation of Calvary.
3. on the infinite value of the Mass.

He should, moreover, have a thorough and practical knowledge of what the Mass means to mankind and to himself, and a consequent love and esteem for it.

LESSON I: THE MASS A REAL SACRIFICE

- A. Brief repetition of the nature of sacrifice: Visible gift, Victim, Priest, Purpose, Acceptable.
- B. Definition of Sacrifice fulfilled in the Mass.

1. Man's part:

- | | |
|--------------|--|
| (a) Who? | Christ, represented by the priest. |
| (a) Whom? | Christ Himself. |
| (c) To Whom? | To the Godhead. |
| (d) Where? | On the altar. |
| (e) Why? | Adoration, Thanks, Petition, "At-one-ment." |
| (f) How? | Renewal of oblation: a victim crowned with glory. Immolation: no need of new immolation. Unbloody, mystical immolation in the separate consecration. |

2. God's part:

- (a) Acceptance: Shown by the Resurrection and Ascension.
- (b) Return of the gift: in Holy Communion.

LESSON II: THE MASS A MEMORIAL OF CALVARY

- A. The story of the first Mass, from the Last Supper to the "Consummatum est."
- B. The story of the Mass, from the offertory to its climax in the "Per Ipsum."
- C. Comparison of Christ's sacrifice and the Mass:

Who?	Christ.	Priest in Christ's name.
What?	His own Body and Blood.	Christ's Body and Blood.
To Whom?	The Godhead.	The Godhead.
Where?	Cenacle and Calvary.	On the altar.
Why?	Especially atonement.	Atonement, adoration, thanks, petition.
How?	By Christ's offering.	By oblation in the Mass.
	By Christ's death.	Unbloody imitation, commemoration of Calvary by separate consecration.

LESSON III: PREMINENCE AND OBJECT OF THE MASS

- A. Infinite value of the Mass.
1. Calvary: Infinite atonement for infinite offense.
 2. The Mass: Infinite atonement; continuation of Calvary.
- B. The Mass our salvation.
1. "Christ ever liveth to make intercession for us."

- (a) Christ in Heaven.
 - (b) Not finished on Calvary, but unceasing intercession for us.
 - (c) The basis of His intercession is Calvary.
2. Our prayer on earth.
- (a) The Mass puts us in union with Christ's continuous intercession for us.
 - (b) Every prayer and good work in union with Christ's continuous intercession: "through Christ, our Lord."

Assignment:

1. Make a small chart indicating in parallel columns the essentials of sacrifice, the sacrifice of Christ, and the sacrifice of the Mass, showing how the elements of all three correspond.
2. Write about 150 words on what the Mass means to me and to the whole world.
3. Tell in your own words how the Mass is a re-presentation of Calvary.

Readings:

Teacher: Fitzpatrick, 306-317.

Laux, 54-71.

McCormick, Jane Payne, *The Perfect Law of Liberty*
594-603. LaGrange, Ill.: The author, 1111 41st Street, 1930.

Scott, Rev. Martin J., *The Holy Sacrifice of the Mass II.*

New York: Kenedy, 1928.

Sheed, 111-114.

Vaughan, III, IV, V.

Pupil: Campion, 3-17; 34-60.

Cassilly, 211-216.

St. John, XIII-XIX, the passion.

St. Matthew, XXVI, 17-30, the last supper.

I Corinthians, XI, 23-29, institution of Blessed Eucharist.

UNIT III: OUR PART IN THE MASS

Purpose: In this unit, the pupil should learn the doctrine of the Mystical Body, at least in its essentials. He should realize that he ought not only be present at Mass, but actually participate in it with Christ and the priest, as was implied in the last lesson of the previous unit. Moreover, he should realize that not only he, but all the faithful are in union with Christ, particularly in the Mass. If the Mystical Body has been or will be treated thoroughly elsewhere

in the curriculum, it will be sufficient to point out the essentials here.

LESSON I: THE MYSTICAL BODY

- A. The Doctrine of the Mystical Body.
 - 1. What it does not mean:
 - (a) Something metaphorical.
 - (b) Something imaginary.
 - (c) Something symbolical.
 - 2. What it does mean:
 - (a) Something real, but not physical.
 - (b) Bond of union is sanctifying grace.
- B. History of the doctrine.
 - 1. St. Paul:
 - (a) The story of his conversion.
 - (b) Numerous other texts in St. Paul's writings.
 - 2. St. Matthew:
 - "In as much as you have done it to one of these. . . ."

LESSON II:

THE MASS, THE PARTICIPATION OF THE FAITHFUL IN THE CONTINUOUS OFFERING OF CHRIST; THE PRAYER OF THE MYSTICAL BODY

- A. The offering.
 - 1. Christ, the High Priest, offering Himself, by His own power.
 - 2. The priest offers for the people (for me and the rest of the faithful), by the power granted him through Christ.
 - 3. The People (I and the rest of the faithful) offer Christ's sacrifice through the priest.
- B. The gift:
 - 1. Christ, in the visible form of bread and wine.
 - 2. Myself and all the faithful, in union with Christ.
- C. The purpose:
 - 1. Atonement for my sins and the sins of all the faithful.
 - 2. My prayer of adoration and that of all the faithful.
 - 3. My prayer of thanks and that of all the faithful.
 - 4. My prayer of petition and that of all the faithful.
- D. The result:
 - 1. God is appeased.
 - 2. My soul is saved (if dispositions are proper).
 - 3. All the faithful are saved (if dispositions are proper).
- E. God's acceptance and return of the gift.
 - 1. The priest consumes the Holy Eucharist.

2. I and all the faithful may receive the Holy Eucharist. Preparation and thanksgiving.
3. Sanctifying grace, the bond of union in the Mystical Body is increased in our souls.

LESSON III: THE MISSAL AND ITS USE

(Each student should have a copy of *My Sunday Missal* by the Rev. Joseph F. Stedman. Brooklyn, N. Y.: Confraternity of the Precious Blood, 1938.)

- A. The Ordinary of the Mass.
- B. The Proper of the Mass.
- C. Method of using the missal (directions as found in *My Sunday Missal*).

LESSON IV: THE LITURGICAL YEAR

- A. Masses of the Christmas Season.
 1. Preparation, in Advent.
 1. Celebration, Christmas to Epiphany.
 3. Continuation, Sundays after Epiphany.
- B. Masses of Easter Season.
 1. Preparation, before and in Lent.
 2. Celebration, Easter.
 3. Continuation, Sundays after Easter.
- C. Masses of Pentecost Season.
 1. Preparation, Ascension to Pentecost.
 2. Celebration, Pentecost.
 3. Continuation, Sundays after Pentecost.
- D. The Holydays.
- E. The Mass of the dead.

Assignment:

Topics for discussion:

1. The meaning of the Mystical Body and my relation to it.
2. Give an explanation of the use of the missal.
3. What do we mean by the liturgical year, and what are its parts?

Reading:

Teacher: Laux, 83-94.

McCormick, 615-637.

Orate Fratres I, 17, Participation in the Mass.

Sheed, 58-68.

Hedley, Rev. J. C., *The Holy Eucharist* 173-195. New York: Longmans, 1907.

- Pupil: Campion, 13-15.
 Cassilly, 292-299.
 Stedman, *My Sunday Missal*.
 St. Mark, XIV, 12-26, the Last Supper.
 I Corinthians XII, the Mystical Body of Christ.
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UNIT IV: THE PARTS OF THE MASS

Purpose:

The purpose of this unit is to analyze the Mass into its parts, giving the pupil an accurate knowledge of its structure. In order to show the unity and climactic arrangement of the different parts, it would be well to make frequent use of outlines on the black board, and of one or more of the published charts on the Mass. By keeping the whole of the structure in view, it will be much easier to keep the pupil's mind centered on the sublimity and beauty of the different parts.

LESSON I: THE MASS OF THE CATECHUMENS

- A. We Give to God.
 - 1. Prayers at the foot of the altar.
 - (a) Introibo.
 - (b) Judica me.
 - (c) Confiteor.
 - (d) Aufer a nobis.
 - (e) Oramus te.
 - 2. Introit to the Epistle.
 - (a) Introit.
 - (b) Kyrie.
 - (c) Gloria.
 - (d) Collect.
- B. God gives to us.
 - 1. Epistle, gradual.
 - 2. Gospel.
 - 3. Sermon.
 - 4. Credo.

LESSON II: MASS OF THE FAITHFUL

- A. Our offerings ascend to God through Christ.
 - 1. Offertory to Preface.
 - (a) Oremus.
 - (b) The first offering: Suscipe Sancte Pater.
 Offerimus tibi, Domine.

- (c) Lavabo.
- (d) The second offering: Suscipe, Sancte Trinitas.
- (e) Orate Fratres.
- (f) Secret.
- 2. Preface to Consecration.
 - (a) Preface.
 - (b) Sanctus.
 - (c) The third offering: Te igitur.
 - (d) Memento for the living.
 - (e) Communicantes.
- 3. Consecration to Pater Noster.
 - (a) Consecration: Qui pridie.
Simili modo.
 - (b) Memento for the dead.
 - (c) Nobis quoque.
 - (d) The climax: the fourth and solemn offering, Per Ipsum.
- B. God's love descends to us through Christ.
 - 1. Pater to Domine Jesu Christe.
 - (a) Pater noster.
 - (b) Libera.
 - (c) Agnus Dei.
 - 2. Prayers before Communion.
 - (a) Domine Jesu Christe.
 - (b) Domine Jesu Christe.
 - (c) Perceptio.
 - (d) Domine non sum dignus.
 - 3. Communion: the sacrificial banquet.
 - 4. Post Communion to the end.
 - (a) Post Communion.
 - (b) Placeat.
 - (c) Blessing.
 - (d) Last gospel.

Assignment:

- 1. Draw a chart showing the main structure of the Mass.
- 2. Tell in your own words what we mean by the rising and falling action in the drama of the Mass.
- 3. List the reasons for participating in the Mass.
- 4. How to serve Mass.

Reading:

Teacher: *Mass of the Catechumens:*

Bussard, Paul, *The Sacrifice* 11-94. St. Paul: The Leaflet Missal, 1939.
Gihl, Bk. II, 346 ff.; 407 ff.

- Laux, 71-79.
 Scott, VIII, IX, X.
 Shields, Rev. T. E., *Religion*, Fourth Book, 219 ff. (Catholic Education Series). Washington, D. C.: Catholic Education Press, 1918.
 Sullivan, Rev. J. F., *The Visible Church* 92 ff. New York: P. J. Kenedy & Sons, 1922.
 Vandeur, 32-70.
Mass of the Faithful.
 Bussard, 94-210.
 Gihl, Bk. II, 494 ff; 552.
 Laux, 79-83.
 Scott, XVI, XI, XIII.
 Shields, 234 ff; 254.
 Sullivan, 100 ff.
 Vandeur, 71-155.
 Vaughan, XV.
- Pupil: Campion, 90-118 (Mass of the Catechumens).
 119-194 (Mass of the Faithful).
 195-216 (Liturgical Year).
 St. John, VI, 48-59, Promise of the Eucharist.
 St. Luke, II, 1-14, Birth of our Lord, Gloria.
- | | |
|-----------------------|----------------------------------|
| St. Luke, XVII, 11-19 | } How Christ responds to prayer. |
| St. Matt., IX, 27-36 | |
| XV, 22-28 | |
| St. Mark, X, 45-52 | |

UNIT V: ARTICLES USED IN CELEBRATION OF THE MASS

Purpose: The pupil is supposed to acquire from this unit a familiarity with all the accessories of the Mass. It will be profitable to show the historical as well as the practical significance of each article.

LESSON I: THE ESSENTIALS

A. The Priest.

1. Representative of Christ.
2. Representative of the people.
3. The priesthood:
 - (a) Its dignity.
 - (b) Vocation to the priesthood.
4. Our part in the royal priesthood as members of the Mystical Body.

- B. The Bread and Wine.
 - 1. The kind prescribed.
 - 2. Our offering; meaning of the offertory collection and the Mass stipend.
- C. The altar and its accessories.
 - 1. The altar in the Old Testament.
 - 2. Christian altar: the cenacle and Calvary.
 - 3. The furnishings of the altar.
- D. The sacred vessels.

LESSON II: THE ACCIDENTALS

- A. Name, color, description of each vestment.
- B. Use of the vestments.
- C. Historical significance of the vestments.

Assignment:

- 1. The teacher should take the students, if possible, to the sanctuary and sacristy and show them the actual objects being described.
- 2. Write a short composition explaining the following points:
 - (a) What office does the priest hold in the Mass?
 - (b) What change takes place in the priest after he is vested for Mass?
 - (c) In what way can it be said that the faithful participate in the royal priesthood?
- 3. Make a list of the vestments used at Mass, and a short description of each, indicating their use.

Reading:

Teacher: Gehr, 236 ff; 267 ff.

McCormick, 604-614.

Orationes II, 141, The offertory collection.

Laux, 183-195.

Scott, III, IV; V, VI.

Shields, 151 ff; 170 ff.

Sullivan, 111 ff; 129 ff.

Vandeur, 4-24.

Pupil: Campion, 62-74; 75-89.

Cassilly, 216-221.

Genesis XII, 1-8, Abraham is called to build altars to God.

RELIGION AS THE BASIS OF CHARACTER BUILDING*

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Introduction.

As American citizens and as Catholic educators we are happy to present this paper, "Religion as the Basis of Character Building," as part of a study to preserve our American democracy for ourselves and our posterity in the face of the dangers that threaten us today. The Catholic University of America is even now preparing a series of graded texts for education in the sciences of civics, sociology, and economics. These texts will build an enlightened, conscientious American citizenship on the foundation of religious training which is the distinctive characteristic of our Catholic schools. Such a citizenship will be ready to preserve and defend our democracy, framed in a Constitution that safeguards the inalienable rights of men. The purpose of this paper is to discuss the religious foundation of the Programme.

The Catholic ideal of education.

Before an assembly of Catholic educators it is not necessary to prove the necessity of religious training for character building. We accept as axioms of Christian education that there can be no true morality without religion; that religious motives are indispensable in cultivating a wholesome strength of will; that at the base of the ideals of youth there must be the religious ideal. Such a system of education gives us in the words of our late Holy Father Pius XI, "the true and finished man of character." The history of

* This paper was presented by Brother Vincent in Washington, D. C., at the meeting of the Secondary School Department on April 13, 1939, at the Convention of the National Catholic Educational Association.

every age proves that religious education forms good citizens and thereby promotes the well-being of the state. The Father of our Country expressed the belief of the founders of our republic when he wrote: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

The so-called American system of education.

Until about the middle of the nineteenth century moral and religious training was considered an integral part of the American class room. At that time, religion was divorced from education in the public schools. It was believed that democracy of education, i.e., education in school subjects for all children, would insure morality and the welfare of the nation. Today, most of our people acknowledge membership in no church of any kind. The Uniform Crime Reports for the United States and Its Possessions do not make for pleasant reading. We are forcibly reminded of the words of Cardinal Newman: "Quarry the granite rock with razors, or moor a vessel with a thread of silk; then you may hope with such keen and delicate instruments as human knowledge and human reason to contend against these giants, the passions and the pride of man." Mr. J. Edgar Hoover, the chief of the Federal Bureau of Investigation, is not a public teacher of religion or morality, yet in his many addresses in all parts of the country he pleads for a return of religious education in the home and in the school. During the present month of April we are asked to pray that parents take greater care of the religious education of their children. Gladly, do we also join the growing number of right-minded citizens who urge the return of religious training in our public schools. Such a system is possible today because it is actually in operation in some countries comprising different religious denominations. We also plead for a system by which the lot of those parents who patronize non-public schools in order to give their children the benefit of religious training, would be made easier. The Supreme Court of our country has recognized this right of the family, but that is not enough. Social justice demands that such schools should be aided from public funds.

The primitive Christians and democracy.

As we are about to undertake our part of the new programme, we rightly ask ourselves the question: How shall we best lay the foundation of religious training that will make our youth good citizens of our democracy and future citizens of heaven? Our task is certainly not greater than that of the apostles and the early Christians who faced the might of the Roman Empire and the forces of paganism. They were the first to lay the foundations of a true democracy. How did they accomplish this in the face of our obstacles? By their religion, for in the words of the distinguished Jesuit, Father Daniel A. Lord, "religion is a revolution, an endless warfare, not of defense, but of glorious aggression."

What means did the early Christians use? Daily Communion and Catholic Action. Daily Communion transformed them into other Christs. Their intense personal love for their Leader found an outlet in Catholic Action, that ancient movement which made them fight under the leadership of the apostles and their disciples to establish the Kingdom of Christ in the hearts of men. The early Christians dared to be different and took the words of Christ literally: "So let your light shine before men, that they may see your works, and glorify your Father who is in heaven." The pagans pointed them out: "See how those Christians love one another." Not only did the early Christians live and work for Christ, but they also died for Christ. "The blood of the martyrs has become the seed of Christians." And such burning love is possible today. We have not forgotten the heroic Father Pro and the Mexican martyrs who died with the cry of "Long Live Christ The King!" on their lips, and our hearts are still filled with gratitude to God for the Catholic victory of Spain.

Loyalty to Christ in building character.

Now that we have shown that unflinching loyalty to Christ was the source of strength of the primitive Christians in overcoming the forces of paganism and that the faithful

practice of His principles animated them to Catholic Action, we wish to show that we can best train our youth to become worthy crusaders for democracy by giving them Christ as their Leader and Catholic Action as their apostolate. The personality of Christ as a living ideal is an educational necessity. In the matter of duty a man can only be moved by the example of a Person who is both God and man. There is only one motive that is strong enough to curb our selfishness and our pride and our longing for personal enjoyment, and that is the religious motive. In a world that is growing ever more pagan, our Catholic youth of today has been given under Providence the same helps that made the primitive Christians the light of the world and the salt of the earth. It was the saintly Pius X who gave them frequent, yes, even daily Communion, and it was the energetic, youth-loving Pius XI who gave them Catholic Action. How to make frequent Communion and Catholic Action vital forces in the daily lives of our young people is our noblest task. We shall not fail in building men and women of character if we build our entire religious education around Christ as the center. He has told us Himself: "I am the Way, the Truth, and the Life." Now it is quite true that in our courses of religion we teach the things we must believe, the things we must do, and the means at our disposal to work out our salvation; but very often we fail to point out that Christ is the center of our religion. It is for that very reason that Catholic educators today insist that religion will become the vital force in life only by giving our youth an intimate knowledge of Christ. This modern demand is in line with the trend of the times. Youth loves a leader. Once they know Christ they will love Him and follow Him, and they will bring others unto Him. In making Christ the center of our religious teaching, we should of course not confine ourselves exclusively to speaking of Christ. If we carry within us the personal love of Christ, opportunities of pointing Him out will present themselves in our teaching and the correct words will also easily be found. Thus in the course of time our students will be given an intimate picture of the characteristics of Christ, His personality, the reasons in back

of His teachings, the human motives that inspire those teachings. And as our boys and girls grow up there will grow within them that personal love of Christ that will be expressed by constant loyalty to Christ the King in all circumstances of life.

Catholic Action as a character builder.

Love of Christ demands action; in this case we call it Catholic Action. We have in our Catholic youth organizations such as the Sodality of our Blessed Mother and the Catholic Students' Mission Crusade splendid agencies to train our youth in the apostolate of Catholic Action. Our late Holy Father called the Crusade "that providential movement of the twentieth century." These organizations combine guidance and initiative, definite organization and flexible adaptability, supernatural motives and human appeal and captivate the hearts of our youth. No wonder we have the slogan, "Once a crusader always a crusader." Such organizations make religion live. In our present programme we may well show how religious and moral teachings are related to sociology, civics, and economics. Our students will thus come to realize that the great problems of the day must be solved along the lines of Christian principles, if they are to be solved satisfactorily. Those who have been privileged to work for young souls in youth organizations have become convinced that such organizations should be the great concern of every member of the faculty. Every class room should be a miniature sodality or crusade unit humming with activities.

Importance of Religion teachers.

All of us are convinced of the importance of religion as the basis of character building, and yet we often hear the complaint that religion is the dulllest and least inspiring subject taught in our schools. We are willing to admit that religion is the most difficult subject to teach, because the direction and formation of youth is what Saint Gregory Nazianzen calls, "The art of arts and the science of

sciences." We believe that if we make Christ the center of our religious teaching and give our students an opportunity to participate in the apostolate of Catholic Action we shall make Religion not only the most important period of the day, but also the most fascinating. In the encyclical on the Christian Education of youth we read: "Perfect schools are the result not so much of good methods as of good teachers." Granted that we possess the necessary intellectual qualifications, if we are truly and sincerely religious, God as a reward will give us the grace to be good and holy teachers. Our greatest influence is exercised by what we are.

Influence of men with character.

In conclusion, let us take away this thought. Of old, Christ taught in the temple and in homes, in city streets and by the roadside, on mountain slopes and by the shores of the lake. He went about doing good. Our apostolic activities are necessarily confined to the four walls of a classroom. Now there is really no greater field for our apostolic zeal than a classroom. If our students catch our spirit of Catholic Action, we multiply ourselves by many willing hands, many strong arms, many zealous lips, many burning hearts. By our very vocation there are many places where we cannot go. But no such restriction is imposed upon our young lay apostles of Catholic Action. We shall find them in the family, in offices, in mills, in factories, in mines, on the farm, in the army, in the navy, in government. There is no place where they cannot drop the apostolic seed, where they cannot exert the apostolate of like upon like by word and deed, and especially by example. This apostolate will restore all things in Christ, not only individual consciences, but families and society in all its elements and manifestations: science, art, literature, education, press, radio, public amusements, sports, business, government, economics. We know what influence for good our Legion of Decency has been in the field of public amusement. Today a similar campaign is being waged for decency in print. Both of these are under the direction of our Bishops and are receiving the full support of all rightminded Americans.

Conclusion.

Our Catholic Crusade for Christian democracy will not fail if America goes back to her earliest traditions and gives all her citizens a religious training as the basis of character formation. For after all, character is life, here and hereafter. In the name of the illustrious Pius who has given us our charter when he gave us his immortal encyclical, on The Christian Education of Youth, in the name of this tireless worker who died with the words, "There is yet much to be done," let us lay the foundation of character building on Catholic Action and Christ the King. Then when the storms of life rage within the hearts of our young people, as rage they will and must, they will be able to exclaim too with Saint Paul, "Who shall separate us from the love of Christ?"

TEACHING RELIGION IN HIGH SCHOOL AROUND
CHRIST

In the teaching of religion we need to keep constantly before our eyes the objective toward which we are striving. Considering the forty or more definitions of religion, we may become confused as to what we should accomplish. In this confusion we may forget that Christ specifically stated that love is the fulfilment of the law. His command is clear: to love God and our neighbor as ourselves. Practically, then, we should so teach that the students will acquire a love of God and a love of neighbor. We must indeed impart knowledge. But the burden is to select that knowledge, mostly dogmas, which will arouse love. One may possess much information concerning religion and yet not be religious. That person alone is religious who loves God and neighbor. Love, then, is the result for which we hope.

By Rev. William H. Russell, Ph.D., "Teaching Religion in High School Around Christ," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, 1938*, p. 140.

College Religion

THE PREPARATION OF TEACHERS OF RELIGION

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In the present short paper are offered, first a rough analysis of the job of religious education, and then, some random suggestions concerning preparation for the job.

THE TASK OF RELIGIOUS EDUCATION

The major objective of Catholic religious education is to train the young (and the old) in and for living Christ-like lives, lives of unselfish love of God and, for His sake, of man. The religion of Christ is first and last a life, the whole of life lived unselfishly and on a supernatural plane. Such objectives as training men and women to give a reason for the faith that is in them, or to spread or defend the faith, have their place, but a very secondary one.

Religious education, to attain its objective, makes use of two chief means: instruction, ordinarily given in the classroom to groups and by group methods, and guidance, ordinarily given outside the classroom, to individuals.

That good instruction demands both effective teaching methods and discriminating choice of content is universally accepted, and on obvious grounds. That religious education as given by the school should include, in addition to good class instruction, a generous measure of individual religious

guidance outside of class is not so widely held. Therefore, a brief presentation of some of the grounds should be in order.

In any class, each child's religious assets and liabilities, possibilities and limitations differ from every other child's. To develop each child to his best, group teaching is not enough; individual coaching is imperative. Then, too, in every class there will be occasional or frequent individual behavior problems,—cases, for example, of theft, lying, neglect of Mass and the Sacraments,—which cannot be solved by classroom instruction and procedure. As a counsel of common sense any alert and conscientious teacher will do what he can to reach the delinquent individually outside of class, and try to help him to do better. The case may turn out to be very grave and complicated, and so may have to be referred to the pastor or chaplain. But in at least the simpler cases,—just as in simpler matters of bodily health and hygiene,—the class teacher may reasonably and properly be expected to handle the problem. After all, this is what normal parents do. They do not phone for the pastor every time Willie tells a white lie or has a spat with the boy next door or comes late for dinner. Guidance is no doubt part of the priestly function. But parents, too, have the duty and the grace of guidance. And so have teachers, in due proportion, as partial surrogates for parents.

Actually, the school itself is an auxiliary to parish and home in child-training and helps them in their task. The Church, through her priests, educates both by group methods of instruction and individual methods of guidance, and does so by divine commission. Witness the symbols of both in every parish church, the pulpit and the confessional. The home educates in like manner: by group methods, as at the dinner table, or in work and play shared by all the family; by individual methods, as at—or over—"the mother's knee." The school, as surrogate in part for parish and home, stepping in at points where either of these agencies breaks down, should be expected to model its procedures on theirs. Both parish and home realize vividly that child differs from child, case from case, situation from situation, and that religious

training, to be effective, must be largely individual, not merely group training. Any good school teacher takes all this for granted, in principle. But the traditional dominance of group methods in the school system, as well as other factors, has led to practices often badly out of gear with the principles.

In an efficiency rating scale for religious educators, it would not be unreasonable to credit them with about fifty points for perfect instruction in the classroom and about the same number for perfect guidance outside the classroom. Perhaps a 60-40 or 67-33 ratio would be preferred by some. But certainly any teacher of religion who thinks of his task as exclusively a classroom and group one should be rated low as a religious educator, no matter how high his rating on instruction alone. The surrogate function of the school, as well as common sense and experience, force upon us some such conclusion.

So much for the rough analysis of the religious educator's job. Let us turn to his preparation for it.

PREPARATION FOR THE TASK

Since the type of preparation for a task should be determined by the type of task to be done, teacher preparation for religious education should include preparation both in methods and content of instruction and in technique of guidance. That, first and above all, the religious educator should prepare himself for his task by modeling his own life on that of Christ is here taken for granted and need not for our present purpose be labored. We shall confine attention to the above three phases of preparation: in methods of instruction, in content of instruction, and in technique of guidance.

1. *Methods of Religious Instruction.* During the last half century or more, a great deal of work and thought have been focused on the improvement of methods of religious instruction, and very encouraging advances have been made in theory and, to a considerable extent, in practice. The results of criticism, research, and experimentation in methodology are accessible to prospective teachers in a variety

of courses offered in our Catholic universities, colleges, summer schools, teacher training institutes, and elsewhere, and these courses are attracting a goodly number of actual and prospective teachers of religion. Though very much indeed remains to be done, a good start has been made and healthy growth is discernible.

2. *Content of Instruction.* Progress in the improvement of content and in the provision of content courses has, however, markedly lagged behind advances in method.

As regards provision and use of content courses, a curious situation has developed. A good many teachers,—what proportion, no one can say,—get excellent courses in methods of teaching religion, and no advanced courses or only indifferent ones, in religious content. Much attention has been given to the teaching and learning of methods; little to the teaching and learning of content. A teacher training institution providing good courses in methods of teaching history or geography, while offering no courses or only indifferent courses in historical or geographical content, would be chargeable with quaintness, not to say queerness. It is not less quaint or queer where there is question of religion. It seems to be assumed that the prospective religion teacher's knowledge of religion content is already sufficient, or, if the teacher happens to be one of the clergy, that knowledge of suitable religion content has been acquired in the seminary course.

As regards the teachers who are not priests, the reality is often grotesquely at odds with the assumption. Some novitiates give splendid courses in religion content, but the courses in content given in many of our novitiates are hopelessly inadequate, while in not a few of them no courses at all are given. In other words, thousands of our teachers are sent into the religion classroom without having had specific academic courses in religion content. Yet most experienced teachers of religion would agree that to teach religion a wider range of knowledge is probably required than for any other subject in the curriculum.

As regards priest-teachers, no doubt the seminary theology helps. But it also may gravely hinder. From out of

the whole range of religious knowledge and information, theology, with its specific objectives, chooses a certain very limited and highly selected content for intensive treatment. But religious education, with its very different objectives, has to have a content, identical of course in part with the theological content of the commonly used seminary manuals of theology, but in part, perhaps well over half of its range, quite different therefrom. The priest-teacher may easily, and often does, give out to his religion classes, almost paragraph for paragraph, chapter for chapter, what he has learned in the seminary. As a result, the religious content of his classroom teaching may easily be, over a good fifty per cent of its range, out of place, superfluous, while a good fifty per cent of the content imperatively demanded by religious education may be omitted from his teaching. The seminaries are doing something to change this situation, but they still have a long way to go.

Perhaps the several preceding paragraphs labor the obvious, namely, that teachers of religion should be prepared for their task by adequate courses in religion content. But obvious though the principle be, it needs periodic repetition in view of the major pedagogical scandal—and tragedy—which its widespread neglect still constitutes.

Let us pass to our second point. Granted there should be adequate preparatory courses in content, what should such content be? Much study has been given to methods of teaching religion, and we have a fairly respectable literature on the subject. Almost no real study has been devoted to choice of content, and our literature on the subject is insignificant. We have never buckled down in earnest even to the initial task of determining and formulating the principles according to which content should be chosen. And it is close to folly to make our choice until we have decided on our principles of choice.

Sometimes, when content of religion courses is being discussed, items are included on the general ground that these are things "an educated Catholic should be expected to know." Such a "principle" is of course no principle at all, but sheer tautology. It leaves unanswered the question:

What, in view of the objectives of Catholic religious education, should an *educated* Catholic know, and why?

Again we have the vote-taking method of determining content. So many people think such and such an item should be included; therefore it should be included. Such polls give an interesting insight into what people think should be included, but not necessarily into what should on grounds of evidence, reason, and principle be included. "Fifty thousand Frenchmen" are not necessarily right.

As a beginning, or as a basis, for criticism, a brief discussion and formulation of principles of content-choice are here tentatively offered. The field is almost a virgin one. No pretence can be made to thoroughness or finality.

It appears clear that content of religion courses should be chosen in view of the objectives of religious education. It appears equally clear that the primary objective of Catholic religious education is to train our children to lead Christ-like lives, to love God and man faithfully and unselfishly. It clearly follows, therefore, that from out of the vast field of Catholic religious knowledge and information—as enormously condensed and summarized in, for example, the seventeen great tomes of the *Catholic Encyclopedia*—such content should be chosen as best helps Catholic students to live Catholic lives. This may consequently be proposed as our basic positive principle of choice of content.

The correlate of this basic positive principle is the basic negative one: in view of the pressing limitations of time and of pupil capacity, other content has to be relentlessly barred out or at best given the most marginal of marginal treatments. If individual pupils be interested in this or that non-essential aspect of religious knowledge, they may be encouraged to pursue it on their own. But it has no place in curriculum content. And, incidentally, we religion teachers have to examine our pedagogical consciences scrupulously lest we take up the time of our classes with our own perfectly legitimate, and perhaps fascinating, religious hobbies, liturgical, historical, or other,—which may interest the class but which do not appreciably of themselves or

proportionately help its members to love God and man better.

The actual living of a way of life comes about from the combination of three factors: the presence of an admitted ideal, the motives for striving after it, and the means for attaining it. A religion content chosen in view of the major objective of Catholic living must consequently give major attention to the effective inculcating of three things: the Catholic ideal of life, that is, Catholic moral teaching and the grounds for admitting it; the motives for living up to that ideal, that is, Catholic dogmatic teaching; and the means and helps towards living the ideal, that is, Catholic teaching regarding grace, prayer, Mass, and the sacraments.

The moral teaching should emphasize, among other things, the positive virtues rather than sins, should give due attention to charity and the works of mercy instead of confining itself to justice and the commandments, and should develop in due measure the broader social and civic implications of love of neighbor instead of limiting treatment to the purely personal aspects thereof. The dogmatic teaching should single out for intensive and full treatment those dogmas and related truths, such as the Gospel accounts of the birth, life, character, and death of Christ that have a motivating force in Catholic living, and may and should rigidly exclude or at best barely touch upon a great many dogmatic definitions that have had and have a defensive rather than an educative, motivating purpose. The sacramental teaching should, of course, explain fully the Mass, the sacraments, and prayer, with particular emphasis on the practical ways and means of utilizing these to the fullest in living up to the ideal of Catholic life.

These three elements,—moral, dogmatic, and sacramental,—should, we believe, for the reasons above given, be the basic content in the school curriculum on all levels and in the prospective teacher's program of study. These are so to speak the "must legislation" of the program. The secondary elements may be classified as of five types: Biblical, liturgical (in the narrower sense of ritual or ceremonial),

apologetic, ascetic (the simpler technique of spiritual guidance, not the higher asceticism), and Church history.

If it be agreed that, in view of our objective, moral, dogmatic and sacramental teaching should be the basic elements, and that the other elements listed are secondary, just what proportional amount of time should be devoted to the basic and secondary elements respectively in the prospective teacher curriculum and in the curriculum for our schools themselves? The basic objective of our religious education would certainly suggest strongly that by far the greater amount of time be devoted to imparting a thorough knowledge of the basic elements, with only minor emphasis on the secondary ones. If we scale the whole curriculum as made up of 100 units of content, it would appear reasonable to allot about 75 units to the basic elements, thus allowing about 25 units for the five secondary types of content. This would mean approximately 25 units each to moral, dogma, and sacraments, or, perhaps better, in view of the very live interest of our children in practical ethical problems, about 35 units to moral, 20 to dogma, and 20 to sacraments. The rough scaling of 25 units for the five secondary elements would permit the allotment of about 5 units to each of these five elements.

This does not mean of course that there should be eight separate courses, three longer primary ones and five shorter secondary ones. Most of the liturgical information can best be given incidentally to the treatment of the sacraments. Most of the ascetic counsel is best given in connection with the treatment of moral and sacraments. Most of the necessary biblical content is easily imparted in connection with dogma. The Gospel account of the life of Christ calls for greatest emphasis both in the dogma courses and concurrently in all others. Most of the apologetic material is handled best in connection partly with dogma and perhaps even more so in connection with moral. As for Church history, in itself and especially as commonly taught, with its relatively remote bearing on the lives of the students, the plan under which a whole semester or even a whole year of our pitifully crowded and time-limited religion courses is devoted thereto

looks at best like an egregious overweighting, an allotment of about three to five times as much attention to it as, in the light of our religion objectives, should be allotted in the religion curriculum proper. There are a good many things in Church history that can well be used as illustrative material in connection with the courses on moral and dogma, a good deal drawn particularly from the lives of the saints. But for the reasons above given and for other reasons, a great many of us feel that Church history belongs in the history curriculum or department, not in that of religion.

But apart from somewhat controversial details, such as this last, there can be no reasonable difference of judgment, in view of the primary objective of Catholic religious education, that by far the major attention and time-allotment, both in our school curriculum and in our teacher-training curriculum, should be upon those things in Catholic teaching that immediately and directly concern Catholic living: namely, the ideal, or moral; the motives, or dogmas; the means, or prayer, Mass, and the sacraments. To give, for instance, twenty-five, thirty-three, or fifty per cent of the time allotted for religion to explaining liturgical minutiae, or to expounding traditional apologetics, or to reviewing the checkered fortunes of the children of Israel, or the almost equally checkered fortunes of good, bad, and indifferent Catholic leaders and laity, seems to many of us teachers of religion a grave distortion of emphasis, a gross failure to put first things first.

3. *Guidance.* As a preparation for the task of guidance, both in developing the good or best in the individual pupil and in correcting and curing the bad or worst, it would seem obvious that our prospective teachers of religion should get at least one thorough course in moral education, that is, in character or soul training. It is perfectly true that in our present teacher-training set-up, most prospective teachers have not a Chinaman's chance of getting such a course. To the writer's knowledge no such course is being given, although his search for and inquiries on the matter have not been exhaustive. What, however, is quite certain is that if such courses are being given at all, they are extremely rare.

It seems a strange anomaly that, in our great Catholic education system in the United States, such an utterly basic subject as moral education should be left out of the teacher-training curriculum. For that matter, such courses are not given in our seminaries; but this problem does not concern us here, except in so far as prospective clerical teachers of religion are not getting an essential element in their training for spiritual direction and guidance.

It does not come within the scope of the present short paper to outline the content of a whole course in moral education. Such a course should, among other things, give the student a working knowledge of the everyday drives, impulses, and affective mechanisms of the human psyche, together with some insight at least into the work that is being done in the field of psychiatry. Such a course should further include an intensive study of the manifold subjective and environmental factors in moral health and in moral sickness,—these subjective and environmental factors corresponding roughly to the traditional Catholic concepts of the capital sins and the occasions of sin, the flesh and the world. A flood of light has been thrown upon them, as they operate in our contemporary life, by the wealth of factual data which for some decades have been pouring in from the psychological and social disciplines. All of these things need to be absorbed into our Catholic science and art of moral education, to be thoroughly supernaturalized, and to be fused with the counsels of our time-old Catholic ascetic principles and practice.

To bring the foregoing discussion to an end and to a head, may a tentative teacher-training curriculum be suggested somewhat along the following broad lines: about twenty-five per cent of the curriculum work to be devoted to methods of teaching religion, about fifty per cent to content, and about twenty-five per cent to guidance? As a minimum preparation for teaching, say, high-school religion, is it too much to ask twenty-four semester hours of specific preparation: six semester hours in methods, twelve in content, and six in guidance? For teachers of elementary or college religion proportionate preparation may be expected. We establish such minimums for teaching English, or history, or

mathematics. Why not for the focal subject in the Catholic curriculum, religion?

EXAMINATION OF CONSCIENCE

To teach little children how to examine their conscience is not as easy as it may seem. It is not sufficient to tell them to read the questions in the examination of conscience in any prayer book they may happen to have. Sometimes the examination of conscience as found in the prayer book might be all right for adults but not for children. Sometimes, to be perfectly frank, the examination of conscience found in the prayer book is all right neither for children nor adults. All too frequently the faulty list of questions found in some examinations of conscience are the fruitful source of scruples and errors.

When a person reads an examination of conscience that is meant to help him prepare for confession, he naturally assumes that he is being asked about sins. "If it isn't a sin, why is it put down in the examination of conscience?" is the thing that puzzles many a scrupulous soul.

"Did I forget my morning prayers? Did I miss benediction?" When a child sees such questions in the examination of conscience, he naturally concludes it must be a sin to forget his morning prayers; it must be a sin to miss benediction. Matters are made considerably worse when the question "Did I miss benediction?" is put along side the question "Did I miss Mass on Sunday?" If the children have been taught that it is a mortal sin to miss Mass on Sunday through their own fault, what are they to think of missing benediction, if it is mentioned in the same way?

It is certainly a mistake to worry little children with long-winded examinations of conscience. A few leading thoughts to help their memory may prove safer than the enumeration of sins and so-called sins found in many a book.

By Aloysius J. Heeg, S.J., "Religion in Elementary School,"
The Faculty Adviser, Vol. II, No. 9 (May, 1939), pp. 4, 7.

Confraternity of Christian Doctrine

RELIGIOUS DISCUSSION CLUBS FOR CATHOLIC STUDENTS ATTENDING PUBLIC HIGH SCHOOLS

SELECTING A TEXT FOR HIGH SCHOOL RELIGIOUS DISCUSSION CLUBS

While the true teacher may say that every age group requires "special handling," he or she will probably admit that the additional label of "handle with care" might well be attached to high school students. The psychological change that occurs between the eighth grade graduation and the enrollment as a high school freshman is something with which to reckon. And the rather foolish business, indulged in by so many schools, of having "cap and gown" graduations for eighth graders only serves to accentuate in the adolescent mind the great "life-stride" that is taken between the completion of the elementary school and the beginning of high school.

For the purposes of the present article we are not concerned with the broad implications of this change. Furthermore, we are considering only those high school students who are Catholics and who are attending public schools. We are considering them in the light of sacred charges and from the realization that their religious education is the responsibility of their bishops and pastors. The fact that it is also the responsibility of their parents is not taken into account here, as parent-education in giving religious instruction in the home is another field and requires a separate

study.¹ While educating the parent to the fact that completion of "Sunday School" after elementary grades, or completion of instructions in preparation for Confirmation in no sense guarantees the religious maturity of the child, the Church must provide for the continued religious education of its boys and girls in secular high schools.

This it has done in many ways and by many methods. In the United States, within the last generation, the Fraternity of Christian Doctrine, under the direction of the Bishop of each diocese, has undertaken the religious instruction of Catholic students in public high schools. It was the conviction of many Bishops and Fraternity directors that the time-honored Saturday instruction class, still less the Sunday School, and the old method of the catechism class, did not meet the need of the public high school student. It was not difficult to come to this conclusion since it was patent that such classes were not being attended by the high school students. One might say that the only students who came were those who needed it least,—that is, boys and girls from Catholic homes where the parents, obedient to their pastor's wish, saw to it that the religion classes were attended. But the shepherd must find the one lost sheep even if he has ninety-nine in his fold. It was wisely decided that the method of teaching religion being used did not take into consideration the great "life-stride" that the adolescent, at least in his own mind, had taken from the eighth grade to high school.

The high school had recognized his advanced state. It offered him more freedom and independence than the grade schools. He had a choice of subjects; his was the great decision as to whether he should take French or Spanish, whether he should "cut" classes or not. His teacher recognized his dignity and called on him to do independent research for a "three-minute" talk before the class. Besides such new freedom, a "catechism class" was definitely reminiscent of elementary school days.

¹ *The Parent-Educator*, an annual publication of the National Center of the Fraternity of Christian Doctrine contains aids to parents on teaching religion in pre-school, elementary and high school levels. Vol. I. Parental Responsibility; Vol. II. Teaching Prayer in the Home.

The religious discussion club, under the supervision of a priest-director interested in and sympathetic toward youth, is the Confraternity's program for the religious instruction of the Catholic student in public high schools. Except for the fact that the priest director is frequently present at meetings, the high school discussion club follows the same procedure as the adult religious discussion club. Each student has a text (the Confraternity of Christian Doctrine has done a laudable work in making excellent catechetical texts available for as low as six cents a copy and setting a standard for a maximum price of fifty cents); each student reads aloud from the text, the others following silently. After the reading which usually covers a paragraph or two, the leader, who is a fellow-student, promotes a discussion of the text by referring to the discussion aids. The priest-director stands by, none the less a guide and a control for being silent when there is no need to speak; none the less a teacher for assuming the role of a discussant. The procedure of the religious discussion club is given in greater detail in a pamphlet issued by the National Center of the Confraternity of Christian Doctrine. It is sufficient here to say that the method, already tried in a majority of the dioceses in the United States, is an effective means of religious instruction. The fact that it is a club and not a class; that its membership is limited to ten or twelve; that there are freshman clubs, sophomore clubs, etc.; that the priest-director talks things over with them, "just as if you were having a conversation,"—these are the factors that have won the attendance of the "handle with care" high school group. In a number of dioceses a greater solidarity of the Catholic percentage in the public high school has been achieved through the formation of Junior Newman Clubs. The Newman Club offers a well-rounded program—recreational, social and religious. For its religious program it has adopted the religious discussion club advocated by the Confraternity of Christian Doctrine.

In the religious discussion club we have a method by which we can interest Catholic students in public high schools in learning more about their religion. This is a

gratifying accomplishment, so gratifying that we are apt to think it the end of our endeavors. But the real purpose toward the accomplishment of which attendance was just a hurdle to be overcome, is to give religious instruction in Christian Doctrine in such a way and by such material that the student not only learns his religion but is motivated to live it.

But even with this accomplishment of having found a method which attracts students of high school age to religious instruction, there is reason to doubt that the religious instruction of this large group is receiving the same amount of thoughtful consideration that is given to the religion class in the Catholic high school or, for that matter, to the English or History class. We refer to the selection of a text for the high school students in the Confraternity religious discussion clubs.

While statistics are not available to prove that the selection of textbooks in diocesan Catholic high schools is made by the diocesan office after consultation with principals and teachers, there is sufficient evidence to indicate that this is the normal procedure. One cannot imagine a diocesan superintendent of schools leaving to the discretion of each school principal or each teacher the selection of the texts to be used for the study of mathematics, English or history. While local conditions may necessitate a choice of texts for the principals to select from, it is only reasonable to suppose that this choice has been provided by some central office such as that of the diocesan superintendent of schools. Is the same thoughtful consideration given to the selection of the text that is to be used by our hard-won high school religious discussion clubs?

Texts used by such clubs must, if we are to hold to the discussion method of teaching, meet certain requirements. Detailed discussion aids should follow each chapter, or better still occur within the chapter. Religious practices should be suggested after each chapter.² The number of texts meeting these requirements is limited, we admit, but there are at

² See p. 45 Manual of the Confraternity Doctrine for "Suggestions for Preparation of Religious Discussion Club Texts."

least fifteen listed by the National Center of the Confraternity of Christian Doctrine that not only meet these requirements but have been tried out over a period of years in many dioceses, and they have proved successful. If an earnest inquiry is made into the available discussion club literature it will be found that the limited number of such texts on the high school level is not as serious an obstacle as is imagined.

A recent survey of three archdioceses and twenty-three dioceses showed that in only ten instances was the text used by the high school discussion clubs prescribed by the diocesan office. Of these ten, seven determined on one text for the entire diocese; one offered a choice between three texts; and the remaining one submitted, for the final selection of the pastor or Confraternity moderator, two texts. In cases where the diocesan office did not prescribe the texts but left the decision entirely to the pastors or directors, as many as six different texts were used by the high school discussion clubs throughout the diocese. When in so many cases the selection of text is made the sole concern of the pastor or director, one wonders if as much thought is given to the content of religious instruction for the Catholic public high school student as is given to the religion course in the diocesan Catholic high schools.

What is the content of the religion course that will meet the needs of the Catholic student in a public high school? The High School Committee of the National Center, in reporting their study on the subject, have submitted the following course to the diocesan directors of the Confraternity:

<i>Class</i>	<i>Text</i>	<i>Subject</i>	<i>First Semester</i> (18 weeks)	<i>Second Semester</i> (18 weeks)
Freshman	New Testament	Life of Christ	Nativity to Feast of Tabernacles	Feast of Tabernacles to Ascension
Sophomore	New Testament	Church History	Apostolic Church	Subsequent Church
Junior		Liturgy	The Mass	The Sacraments
Senior		Ethics	Moral Questions	Social Problems

The committee has a sound psychological reason for beginning the four year course with a study of the New

Testament. "We should be on our guard against a mere repetition of the subjects already treated in the elementary grades. There should be a definite progress in religious knowledge and a practical correlation of the subject-matter with problems of human conduct and Christian attitudes of life."

A study of the New Testament in no way suggests a repetition of subjects treated in the elementary religion classes. It is "new" to the student, and he sees in it a step forward in religious knowledge. The advantages of acquainting the students with the New Testament are so obvious that we need not stress them here. The demand created by Confraternity clubs has produced a pocket-size New Testament priced as low as twenty-five cents. The discussion outline to accompany the study is fifteen cents in quantity orders. The text and outline are therefore within a reasonable price range.

The course of study outlined by the High School Manual Committee of The National Center merits consideration. The Committee has studied the problem of the religious instruction of Catholic students in public high schools on a national scale and from both the urban and rural standpoints. The committee membership is not confined to any one diocese but represents fifteen or sixteen dioceses. Not the least important of the accomplishments of the Committee is that it has recognized the need and brought it to our attention, that the course of study for the high school religious discussion clubs merits the same careful thought and as exacting a survey of available literature as is given to the religion class in the Catholic high school. Uniformity of religion course and content for the Confraternity high school discussion clubs have been readily secured where a tentative selection of the literature was made by the diocesan office, samples submitted to the various pastors, and the final decision (taking into account the opinions of the pastors) made by the diocesan catechetical office.

NOTES FROM THE NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

THE CONFRATERNITY QUESTION BOX

EDITOR'S NOTE: Inquiries on Confraternity of Christian Doctrine programs and activities are invited from our readers. Questions may be sent directly to the National Center of The Confraternity of Christian Doctrine, N.C.W.C., 1312 Massachusetts Avenue, N. W., Washington, D. C., or in care of the Editor, Journal of Religious Instruction.

- Q. *Where can I obtain a list of discussion club texts for use in our parish Confraternity club?*
- A. The National Center of The Confraternity of Christian Doctrine will send a mimeographed list on request. The list contains only those texts that have been tried in several dioceses at least and have proved practical for Confraternity clubs.
- Q. *Last spring the Confraternity was established in our parish. We immediately began work on our religious vacation schools. Now that we have successfully completed these we are anxious to begin the fall program. What procedure is suggested for getting the Catholic public school pupils to religious instruction classes?*
- A. In some States classes may be conducted in the public-school building by securing the permission of the local school board. The priest, religious or lay teacher gives instruction during a regular period of school hours, or the pupils are dismissed from the public school during school hours to attend religion classes at the parish instruction center. The common experience is that the public school authorities are most cooperative in this matter.
- Q. *Last year we found the attendance at the religious instruction classes for the elementary grades quite a problem. It was both indifferent and spasmodic, despite the fact that an appeal was made at the Sunday Masses*

to the parents of public-school children. What would you suggest to promote attendance at these classes?

A. Attendance may be stimulated by:

1. Presenting attendance cards after each class. (This also assures the parents of the child's presence at the religious instruction class.)
2. Posting an attendance chart at the church entrance.
3. Report cards signed monthly by the parents.
4. Awards for perfect attendance at the end of each semester.
5. Interesting the children to bring others to class.

RELIGION IN THE ELEMENTARY SCHOOL

Many a teacher fails to prepare her children properly for first confession and first Holy Communion because she tries to teach them too much. Instead of teaching well those few points which the Church actually requires, she attempts to teach almost the whole catechism. Sometimes the reason for this is not so much the teacher's ignorance of the capacity of her children, as her knowledge of the unreasonable demands of someone whom she is expected to obey.

By Aloysius J. Heeg, S. J., "Religion in Elementary School," *The Faculty Adviser*, Vol. II, No. 8 (April, 1939), p. 4.

New Books in Review

The Systematic Teaching of Religion. A textbook for the Training of Teachers of Religion in the Elementary Schools and for Catechetical Courses in Seminaries. By Rev. A. N. Fuerst. New York: Benziger Brothers, 1939. Pp. xviii+507. Price \$3.50.

This is a most valuable contribution to literature in the field of teaching Religion. The author shows an extensive and comprehensive familiarity with literature dealing with the teachings of Religion. This is manifested constantly in his recommended readings and footnotes. Father Fuerst used as the basis of his work the German text *Katechetik* by Rev. Michael Gatterer, S.J. The present work should serve various purposes: (1) as a text book in Catholic colleges and seminaries for those preparing to teach Religion in Catholic schools; (2) as a reference for priests and religious engaged in or interested in the teaching of Religion; (3) as a handbook to which reference may be made by volunteer workers preparing to teach in Confraternity classes or already working in this field. At the close of each chapter the author summarizes his presentation, offers problems and questions to aid learning, and suggests readings related to the content of the chapter.

The Catechetical Instructions of St. Thomas Aquinas. Translated with a Commentary by Rev. Joseph B. Collins, S.S. Introduction by Rev. Rudolph G. Bandas. New York: Joseph F. Wagner, Inc., 1939. Pp. xvi+200. Price \$2.25.

This volume should prove an invaluable handbook for all those engaged in evaluating their background for the

teaching of the Catechism as well as for those participating in a systematic preparation for the teaching of Religion to children and youth. In his introduction Father Bandas says:

In his translation entitled "The Catechetical Instructions of St. Thomas Aquinas," the Rev. Joseph B. Collins, S.S., S.T.D., Professor of Theology and Catechetics at the Catholic University of America, has made available to teachers of religion a theologically accurate explanation of the Catechism. It is Dr. Collins' latest contribution to the catechetical movement in America. The appearance of this translation of St. Thomas' catechetical works will be greeted with genuine satisfaction by all. In these days of renewed interest in Thomism, especially on the part of laymen, it will be comforting to know that the vast knowledge of the Church's greatest theologian is now made accessible—in a condensed and simple form—not only to teachers of religion but to the laity at large. . . .

Suggestive of the medieval custom of dividing the contents of catechetical manuals, the work contains an explanation of the Creed, the Sacraments, the Commandments, the Our Father, and the Hail Mary. The principle of doctrinal correlation is frequently in evidence. Thus, a brief explanation of the Sacraments is correlated with the Tenth Article of the Creed—"The Communion of Saints, the Forgiveness of Sins", for it is through the Sacraments that Christ, our Head, communicates graces to the members of His Mystical Body.

The publishers have presented this volume in a manner that is pleasing to use. Headings and subheadings throughout the text are challenging. Father Collins furnishes the student with questions and discussions that will guide him in his organization of learning. This work presents for the first time in English all the catechetical instruction of the Angelic Doctor. The translation is marked by a simplicity of language that should enhance this volume for all those who use it as a reference or a basic text.

Catholic Faith (Series of Three Books). Based on *The Catholic Catechism* as drawn up by His Eminence Peter Cardinal Gasparri, and edited under the supervision of The Catholic University of America by Rev. Felix M. Kirsch, O.M. Cap. and Sister M. Brendan, I.H.M., *Book One*, pp. 108, price 30c retail; to schools 24c; *Book Two*, pp. 231,

price 45c retail; to schools 36c; *Book Three*, pp. 371, price 60c retail; to schools 50c. New York: P. J. Kenedy & Sons, 1939.

Father Kirsch's announcement of the "Catholic Faith Series," its sponsorship and preparation, appear elsewhere in this JOURNAL. The three books in the series offer a concentric course in Religion that the publishers describe as adaptable to any approved course of study in Religion. At the close of each chapter, in each of the three books, the authors offer a variety of learning activities; in *Book One* and *Two* they are given under the heading, "Things to Do, to Tell and to Think About;" in *Book Three* they are called "Problems and Topics for Discussion." The texts are illustrated.

Paul. By C. Lattey, S.J., Milwaukee: The Bruce Publishing Company, 1939. Pp. xiv+182. Price \$2.00.

The author of this volume is one of the editors of *The Westminster Version of the Sacred Scriptures*. He has done a pleasing piece of work in interpreting St. Paul to modern readers. The material is organized in four parts: the first treating of the life and character of St. Paul as shown in his letters; and the second, third, and fourth parts, of Christ the Church, and the Christian, as they are presented by the Apostle of the Gentiles in his writings. This book belongs to the "Religion and Culture Series." It is written in language that the layman can understand and is developed from the author's lectures on Pauline theology.

With the Divine Retreat Master. A Message from Jesus to His Priest. By Jos. Schrijvers, C.S.S.R. Translated and adapted from the French by Edwin V. O'Hara. Paterson, N. J.: St. Anthony Guild Press, 1939. Pp. vii+156. Price \$1.00 plus postage.

This volume for priests offers three meditations a day for a retreat of ten days duration. The meditations are pre-

sented under the following headings: The Priest, Another Christ; Jesus Sanctifies His Priest; Jesus Communicates His Virtues to His Priest; Jesus Encourages the Negligent Priest; Jesus in Search of the Erring Priest; Jesus in Solitude with His Priest; Jesus Forms His Priest for the Office of Mediator; The Priest, Mediator with Jesus; Jesus in Intimacy with His Priest.

Looking on Jesus. Simple Reflections on the Sunday Gospels. By Paul L. Blakely, S.J. New York: The America Press, 1939. Pp. ix+116. Price \$1.00.

This material first appeared as short editorials in *America*. The author's purpose was to present simple reflections and practical applications on the Gospel read at the Sunday Mass. Father Blakely's reflections have already manifested their appeal to laity, priests and religious. America Press, in publishing *Looking on Jesus*, is fulfilling the request of readers to issue these instructions in book form.

Grey Dawns and Red. By Marie Fischer. New York: Sheed & Ward, 1939. Pp. xii+102. Price \$1.25.

Boys and girls, perhaps from the fifth grade on, will be pleased with this biography of Father Theophane Venard written by a Maryknoll nun. The author's selection of material is good. She presents Theophane Venard in a way that children will enjoy his story and, at the same time, admire the saintly heroism of this martyr of China.

Our Lady's Rosary. By Fathers Callan and McHugh, The Order of Preachers. Illustrations from Fra Angelico. New York: P. J. Kenedy & Sons, 1939. Pp. xxv+164. Price 35c.

Our Lady's Rosary was prepared to offer a richer knowledge and appreciation of the Rosary. There are twenty-four pages of introductory content. The volume proper deals

with the recitation of the Rosary. For each of the fifteen mysteries there is given a scriptural reading for the mystery, its scene or setting, and ten thoughts for meditation corresponding to the ten Hail Marys of each decade. For each decade there is suggested a practice, a promise and an additional prayer. This book also contains a copy of the Mass of the Rosary and other devotions and prayers.

From a Far Country. The Conversion Story of a Campaigner for Christ. By Theodore H. Dorsey. Huntington, Indiana: Our Sunday Visitor Press, 1939. Pp. 261. Price 40c (paper); \$1.00 (cloth).

The author in this volume tells of his experiences as a student, a soldier during the World War, a sailor and wanderer, a professional boxer, a member of the Oxford Group, a student in a Protestant seminary, a street preacher and finally as a convert to the Catholic Church and an assistant to David Goldstein in his outdoor apostolate of campaigning for Christ. Born in 1899, Mr. Dorsey at present is engaged in Evidence Guild work in southern California.

The Virtuous Life of Mary Lichtenegger, 1906-1923. Edited by Rev. Franz Sallinger. Translated by Rev. Celestine Kapsner, O.S.B. Collegeville, Minnesota: The Book Store, St. John's Abbey, 1939. Pp. 102. Price 25c.

The subject of this biography, an Austrian girl, lived less than seventeen years. Hers was a simple spiritual life marked by extraordinary love of God, humility and innocence. Her biographer says: "We may even call her heroic, not so much in the individual practice of virtue as rather in the fidelity with which she modestly strove from her childhood until her death to lead a perfect life."

Vocational Guidance in Catholic Secondary Schools. A Study of Development and Present Status. By Sister M.

Teresa Gertrude Murray, O.S.B. New York: Bureau of Publications, Teachers College, Columbia University, 1939. Price \$1.60.

The following paragraphs from the author's preface will introduce this report to Catholic educators:

The study herewith presented is the outgrowth of an investigation of the present status of vocational and educational guidance in Catholic high schools. After a cursory view of Saint Benedict's Rule as a foreshadowing of modern guidance, the development of the guidance idea is traced through Catholic educational literature, over a period of thirty years.

A proper understanding of the scope and trends of Catholic secondary education is required as a background for present practices in the guidance of students. Since complete statistics and analysis are not in print, it was necessary for the writer to compile the necessary data from original sources. Statistics from public schools are also presented to furnish comparative data. It is felt that comparison with a field having similar problems will afford a stimulus to thinking and planning, and cause the outlines of the present study to appear more clear-cut.

These preliminary chapters form an introduction to the chief part of the study—the investigation of vocational and educational guidance as it exists today in Catholic high schools of the United States. The investigator wished not only to present a picture of present conditions but also to check the facts obtained against earlier data on guidance in Catholic high schools supplied in the White House Conference Report—Education and Training—Subcommittee on Vocational Guidance (1932).

This study presents a picture of present strength and weakness, and indicates trends and tendencies. It is hoped that it will stimulate the inception of programs of guidance suited to size and conditions of the schools. Already the questionnaire used by the investigator has served as propaganda, and as a suggestion of possible techniques for those not already familiar with them. It is hoped also that this study will assist persons who are preparing to do work of an administrative and supervisory nature in education, and will suggest modification of present educational training courses, or inclusion of new courses to meet the need.

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Fuerst, Rev. A. N., S.T.D. *The Systematic Teaching of Religion*. A Textbook for the Training of Teachers of Religion in the Elementary Schools and for Catechetical Courses in Seminaries. New York: Benziger Brothers, 1939. Pp. xviii+507. Price \$3.50.

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January 1 to February 19, 1939). Huntington, Indiana: Our Sunday Visitor Press, 1939. Pp. 73. Price 15c postpaid; 5 or more, 10c each. In quantities, \$8.00 per 100.

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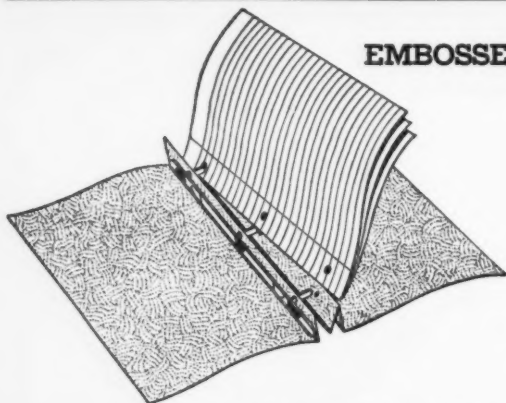
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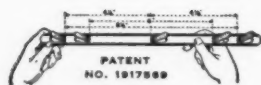
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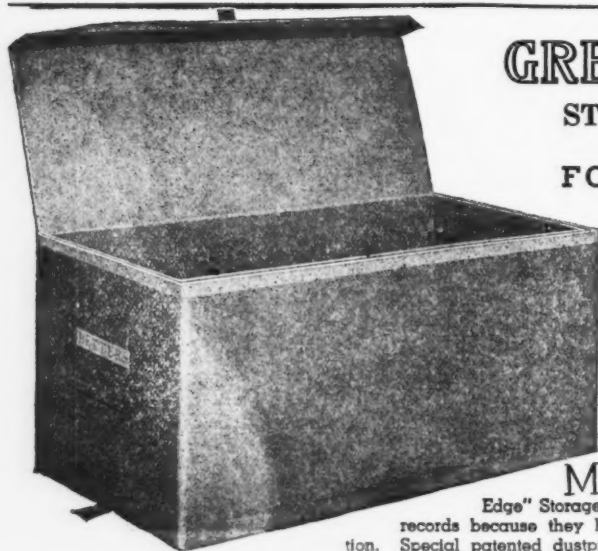
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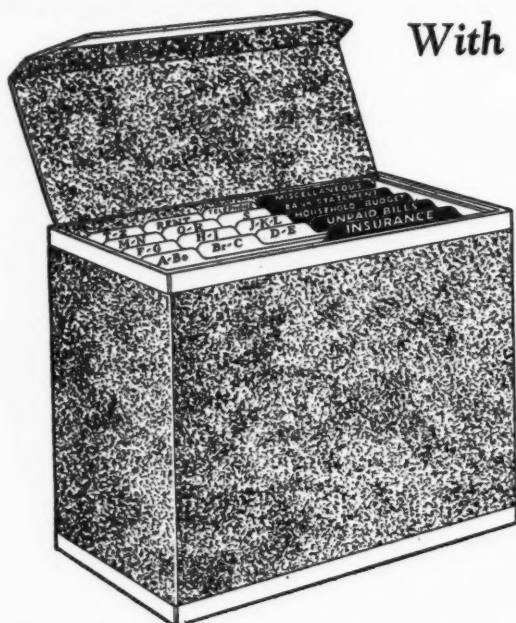
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